

HELPH
For the more Easy and Clear Understanding
OF THE
HOLY SCRIPTURES:
BEING
THE TWELVE LESSER
PROPHETS,

Explain'd after the following Method, viz.

- I. The Common *English Translation* render'd more Agreeable to the Original.
- II. A *Paraphrase*, wherein the *Text is explain'd*, and the *several Prophecies* (where there is Occasion) are referr'd to the *several Reigns* they belong'd to, by proper *Sections* or other Divisions.
- III. Short *Annotations* relating to the foremention'd Particulars.

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O X F O R D,

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Imprimatur,

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VICE-CAN. OXON.

Sept. 6. 1723.

T H E
 GENERAL PREFACE
 T O T H E
 TWELVE LESSER PROPHETS.

AS it may justly be Esteem'd by Me a *special Blessing*, that (notwithstanding the *great Affliction* I underwent for *some years*, on account of an Aged Mother almost continually labouring under Stone-pains) GOD has been pleas'd to continue my Life, and also my Strength in such a Degree, as to enable me to *finish my Paraphrase on the Whole Bible*: So I think that it ought also to be Ascrib'd by Me to the like *special Blessing of GOD*, that (notwithstanding the great Damp lately cast on Trade in general, and the small Encouragement usually given to Religious Labours) my fore-said Labours on the Holy Bible are *Not likely to be lost to the Publick*; but that I have receiv'd *much greater Encouragement* than I expected, for Printing this Part of them which I First propos'd to publish.

The *Delay of Printing* too frequently made in such Cases, being become a principal *Objection against Subscriptions*, I was Resolv'd to do All that in me lay, to *remove* the said Objection as to this Undertaking: And therefore I *began to print*, as soon as Ever I could make a tolerable Guess, that I should have any Reasonable Encouragement.

And whereas another Objection against Subscriptions is, that Books may usually be bought *at the Subscription rate* after they are publish'd, by Such as did *Not subscribe* for them, I likewise Resolve to do All that I can, to *remove also this Ob-*

jection; particularly by not allowing this Book to any *Book-seller* himself *under* the Subscription-rate, if *for* That. For what else relates to the Particular of Subscribing, I refer the Reader to my Proposals for printing *Genesis* publish'd herewith.

What remains Proper to be here taken Notice of, is this: That as I have endeavour'd to *gratify* my Subscribers by the *Dispatch* that has been made in Printing this Book: So I hope They will find also their *desir'd Satisfaction* in the *Performance* of the Work it self, All Circumstances duly consider'd. To give an Account of the Whole Work, is more proper for the General Preface to the Whole, which is Regularly to come before my Paraphrase on *Genesis*. It will be sufficient to observe here, that I judg'd it most usefull to *begin* with printing my Paraphrase on the *twelve lesser Prophets*, tho' they stand Last of the Canonical Books of the Old Testament, not only because they are Some of the said Books that *most want Explication*; but also because there are *Very few English* Writers on them; and some of the few English Commentators on them are *Very long*, and so of a *great Price*. This I took Notice of in my *Proposals*, and repeat here, because this Book *will* come into several Hands, which my *Proposals* *did Not*.

Tho' my Paraphrase on *All the twelve* foresaid Prophets is *Very much less* than the late learned Dr *Pocock's* single Commentary on *Hosea*, yet I trust the Reader will find in my Paraphrase a *sufficiently Clear and Full Explication* of the Text. The Design of Dr *Pocock* was to give Us in English the several Expositions of the *Best Jewish* Writers. Which he do's at Large, and by this means frequently swells his Comment on a *Single Text*, to the Length of three or four and more *Folio-leaves*; the Substance of All which is generally summ'd up by Him in so many *Lines*. So that my Paraphrase may fall *exceedingly Short* in Bulk of the Dr's Comment on the Same Prophet, and yet contain the *Substance* of the said Comment.

As Dr *Pocock* was excellently skill'd in the Oriental Languages; so he has made Good use of his Skill, in shewing how
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the Differences between the present Hebrew Text and the Septuagint Version may be reconciled; which is another Particular that somewhat enlarges his Commentary on such of the Twelve Prophets as he has writ upon, viz. *Hosea, Joel, Micah, and Malachi*. When I First began my Paraphrase on the Old Testament, I design'd to have added the Septuagint Version on the Side of my said Paraphrase, in like manner as I have added the Greek Text on the Side of my Paraphrase of the New Testament, and agreeably thereto to have taken Notice of (at least) the most material Differences between the present Reading of the Hebrew Text, and the Septuagint Version. But perceiving This would swell my Work to a Very large Bulk, and consequently Price; and so render it less agreeable to the Circumstances of Those, for whose Use it was principally design'd, viz. Young Students in Divinity, who could not be at great Charges for Books; and considering also that such young Students are generally ignorant of, or but little skill'd in, the Hebrew Tongue, and so the Swelling the said Work by the foresaid Particulars, would be of little or No use to Them: On these Motives, (together with the concurring Advice of Some of the Greatest Persons in our Church both for Learning and Dignity) I alter'd my first-intended Method, Wholly leaving out the Septuagint Version it self, and Contenting my self with Only following it, where I saw just Occasion: Reserving the giving an Account of the Reasons of the Differences between the Hebrew Text and Septuagint Version, and how they may be Reconciled, to a Distinct Work. Of which I sometime since printed a Specimen of about five Sheets, and which (if God spares me Life and Ability) I purpose to continue, as I shall have Leisure and Encouragement. On the same Conditions I purpose likewise to publish my Observations on the History of the Septuagint Version by Aristeas, shewing that the principal Argument made use of by Scaliger, Dr Hody and others against the said History, and drawn from Demetrius Phalereus, is Altogether Ill-grounded; as also Many or Most of the other Arguments mention'd in Dr Hody's Book against Aristeas. So that Aristeas History of the Septuagint Version may be True in the main, tho' mixt with some Fabulous Circumstances. These Observations have been drawn up by me for some time, and
have

have been Approv'd of by some Great and Learned Persons, particularly as to their *Over-throwing* the foremention'd *principal Argument* of the Adversaries of *Aristeas*. But to return to my Book now publish'd.

As I have Frequently *alter'd* our *Common English Version*, so I have given Notice thereof by prefixing an *Asterism* or this Mark (*) in the *Common Version corrected* and annex to my Paraphrase. Whenever I have done so, the Reader may be assur'd that I have done it, either by the Authority of the *Septuagint*, or some other *Oriental* or *Ancient Version*; or by the Original being *capable of the Signification* I prefer, as well as of *That* follow'd by our Translators. And I have judg'd it sufficient to give the Reader this Notice of it *Once for All*, to Avoid *multiplying Notes* to little or no purpose; on which account I have been *sparing of Notes* in all other Cases, but where they seem'd Necessary. As for such Particulars as are *here pass'd over* without any Explication, tho' they stand in Need of some; if I have not in the Notes expressly referr'd the Reader to some *foregoing* place, where any such Particular is *explain'd*; yet he may Assure himself *it is explain'd* in some *foregoing* place, which a Concordance will help him to find out; and the Explication therefore is omitted here for Brevity sake, and to Avoid needless Repetitions.

Whereas *Hosea*, *Amos*, and *Micah*, prophesied in several Reigns, but have *not distinguish'd* their several Prophecies by affixing thereto the *Dates* thereof, (as some other Prophets have done:) hence We are left by *Our own Observations to distinguish* as well as we can, To *what particular Reigns* the several *particular Prophecies* do belong, and *where* they *begin* and *end*. Which tho' they are Points necessary to be Known, in order to a Right Understanding of the said Prophecies, yet *no such Distinction* has been attempted by any Writer (that I know of) before my self; and therefore I hope my Endeavours in this momentous matter will be Very Acceptable to the Reader.

I shall conclude this Preface with observing, that as Many of the Books of the New Testament do *not stand* in our Bibles

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The General Preface.

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in the *same Order* as they were *written*, so *neither do* several of the Twelve lesser Prophets. I shall therefore here *place* the said Prophets in the *same Order* as They *writ*, or at least are *most Reasonably suppos'd to write*; and shall also insert the four larger Prophets, viz. *Isaiab, Jeremiah, Ezekiel, and Daniel* in their proper Places or Order, viz.

	Years before the Common Æra of CHRIST.
1. <i>Jonah</i> , who began to prophesy (at the latest) about	825.
2. <i>Amos</i> , who began to prophesy about	- - 787.
3. <i>Hosea</i> , - - - - -	785.
4. <i>Isaiab</i> , - - - - -	760.
5. <i>Micah</i> , - - - - -	750.
6. <i>Nahum</i> , - - - - -	713.
7. <i>Joel</i> , - - - - -	698.
8. <i>Zephaniah</i> , - - - - -	630.
9. <i>Jeremiah</i> , - - - - -	629.
10. <i>Habakkuk</i> , - - - - -	626.
11. <i>Daniel</i> , - - - - -	603.
12. <i>Ezekiel</i> , - - - - -	595.
13. <i>Obadiab</i> , - - - - -	587.
14. <i>Haggai</i> , }	
15. <i>Zechariah</i> , }	520.
16. <i>Malachi</i> , - - - - -	434.

I omit here a *more particular Account* of the *Times*, where-
in the foresaid Prophets prophesied, because it will be more
proper to come before *Isaiab*. Somewhat more may be learn'd
from the particular Prefaces to the twelve lesser Prophets.

Errata from the Beginning of Hosea to the End of Obadiab.

Page, line of the Paraphrase.

- 14. 3. dele, *both*.
- 16. 7 from bottom, read, *whither*.
- 20. 10. read, *Israel*.
- 31. 5. read, *Altars*.
- 35. 7 from bott. r. But Very likely.
- 41. 15. r. *Judah*.
- 42. 2 from bott. r. that it is Not.
- 56. 2. r. *mournfull habit*.
- 60. 1. dele, *as*.
- 62. 10 from bott. r. *Asphaltites*.
- 73. 3. r. *Tekoa a Town*.
- 80. 19. r. full of Sheaves.
- 85. At the end of Note (z) add, Only it is observable, that *Leaven* was *forbid* to be used in Offerings by the *Law*, as *Lev. 2. 11.* except in the Wave-loaves, as *Lev. 23. 17.*
- 88. 6 fr. bot. r. not only in *Sacrificing*.
- 91. 26. r. the Prudent.
- 94. 21. r. according to.
- 104. 11 from bott. r. standard weight.
- 119. 15. r. besieged it.

Errata from the Beginning of Haggai to the End of Malachi.

Page, line of the Paraphrase.

- 10. 3 of the Preface, r. of what Family.
- 12. 6 from bottom, r. *It is True*.
- 13. 10. r. *according as he did*.
- 15. 11. r. *for which thou wilt not*.
- 28. 2 in Annotat. r. fourth year of the Reign.
- 29. 6 from bott. r. *largest Empire*.
- 57. 20. r. which thou shalt see.
- Ibid. in Notes, r. (x) Amos 1. 1.
- 59 in Notes, r. Compare 1 Sam.
- 60. 5. r. Judgments on the Inhabitants.
- Ibid. 7 from bott. r. State thereof.
- 64. 1. r. throw down.
- Ib. 10. r. all your former.

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Errata from the Beginning of Jonab to the End of Zephaniab.

Page 31. line 9. of the Paraphr. from bottom, read, Millennium to the Worlds end. pag. 43. l. 2. from bottom, read, All which is said. p. 51. l. 7. r. Median. p. 59. l. 4. r. Chaldeans or Babylonians. p. 63. l. 3. r. Therefore as it becomes me. p. 64. l. 12. r. letting the Chaldeans Conquer.

H O S E A.

T H E P R E F A C E.

OF *Hosea's* Family Nothing more is Known, than what is mention'd Chap. i. 1. viz. that he was the *Son of Beeri*. That he was of *Judah*, may Reasonably be infer'd from his reckoning the Time of his Prophefying by the Reigns of the *Kings of Judah*, viz. *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*. The Reign of *Uzziah* was no less than *two and fifty years*, during which time reign'd no Fewer than Six Kings of *Israel*, viz. *Jeroboam* the Second, and his Son *Zachariah*; then *Shallum*, then *Menahem*, and after him his Son *Pekahiah*; and then *Pekah*, who began his Reign in the last year of *Uzziah*, (see 2 Kings 15. 1 — 27.) On this account it became requisite for *Hosea* to mention, In which Reign of the foresaid Kings of *Israel*, that were Cotemporary with *Uzziah*, He began to prophesy; and to this end it is, that he expressly names *Jeroboam the Son of Joash King of Israel*. Now there was not the like Occasion for the Prophet's naming the last King of *Israel*, in whose Reign he prophesied. Forasmuch as he having told Us, that he prophesied in the days of *Hezekiah*, it hence follows that he prophesied in all the succeeding Reigns of the Kings of *Israel* that succeeded *Jeroboam* mention'd by Him. For *Hezekiah* did not begin his Reign till the third year of *Hoshea* the last King of *Israel*, as 2 Kings 18. 1. 2.

Tho *Hosea* was himself of the Kingdom of *Judah*, yet his Prophecies are almost wholly against the Kingdom of *Israel*. And He prophesying in the Reigns of no less than Seven Kings of *Israel*, hence in order to have a Right understanding of his Prophecies, it is altogether Necessary to have as Distinct a Notion as may be of the particular Reigns, to which the particular

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Prophecies

I.

Hosea a Prophet by Country of *Judah*: Together with the Reason of his mentioning but One King of *Israel*.

II.

He prophesied chiefly against *Israel*, and that during the Reigns of seven Kings successively. Whence it is necessary to distinguish To which Reign the several Prophecies belong, in order to understand them Aright.

Prophecies do belong. This Commentators take some Notice of, as it comes in their way in order to explain particular Texts. But None that I have seen, tho' I have perused the Best I know of, that have commented on this Book, seem to have made it Duly their Business, *First* to consider or find out To what particular Reigns the particular *Prophecies* (taking the *Whole* of each together) did belong; and then *Secondly*, by means thereof to guide themselves in the Explication of the particular Texts or Sentences contain'd in the several particular *Prophecies*, as the Natural Order and Dependence of the said particular Texts on each particular Prophecy, whereof they are Parts, do's require. For want of which Natural Method, the Best Commentators I have seen, do seem to have had but a *Very confused Notion* of this *Prophetical Book* in general, or of the *Series* or *Order* of its several distinct Parts or *Prophecies* in particular. By which means it has Necessarily come to pass, that They have in many Instances given a Wrong Explication of the Text, referring to *One* Reign what belongs to *Another*; and that likely for this Reason in chief, viz. Because they could not recollect any Particulars in the Reign, to which the Particular Prophecy truly belongs, by which the Text under their Consideration could be explain'd: And no wonder This should often happen, when Persons set themselves to Comment on or Explain only *One* or *Two single Books* of Scripture, especially *Prophetical Books*, without having all the other, especially *Historical*, Parts of the Bible relating to the *same Time* with the said *Prophetical Books* Fresh in their Memory, by having Newly or Lately read them and that Carefully. And hence it comes to pass, that without any Good grounds, even Only for want of their Own taking a Right Method, there are Those who have not scrupled to assert, that Some or Most, if not All, of the *Prophetical Books*, which are of any considerable Length, as consisting of many *Prophecies* deliver'd in many or several Reigns, (at least excepting the Book of *Daniel*) are not Now written in the same Order, that the several *Prophecies* contain'd in the said Books were at First severally deliver'd. Whereas in all the *Prophetical Books* I have hitherto paraphras'd, I have found no Reason to think so. I have indeed judg'd it Best in order to find out the True meaning of the said *Prophetical Books*, to use the same Method in

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paraphrasing them, as well as the other Books of the Old Testament, as I did in paraphrasing the Books of the New Testament, viz. to take them in the *Order they were writ*. And accordingly I paraphras'd the Books of *Jonah*, *Amos*, and *Hosea*, Before I paraphras'd *Isaiab*, *Jeremiah* or *Ezekiel*, forasmuch as the three Former (according to what is observ'd in pag. 5. of the General Preface hereto) *prophefied* before the three Latter; tho' the three Latter are *placed* before the three Former in our Bibles, for the Reason which will (G.W.) be taken Notice of in my General Discourse to all the Prophetical Books more peculiarly so call'd, and which will be placed before my Paraphrase on *Isaiab*, as being the First of the said Prophetical Books as they are placed in Our Bibles.

I shall now proceed to lay before the Reader the *several Particulars*, which I think serve sufficiently to *distinguish*, To Which several *Reigns* of the Kings of Israel the several *Prophecies* contain'd in this Book do belong.

As *Jeroboam* the Son of *Joash*, and great Grandson of *Jehu*, is mention'd by *Hosea* Ch. 1. 1. as the King of *Israel*, in whose Reign he *First began to prophesy*; so on this Account it would be but Reasonable to suppose, that the *First part* of this Prophetical Book did belong to the Reign of the said *Jeroboam*, was there No other Proof for It, as long as there is Nothing against it. But there is not wanting a clear Express Proof of the Same. For Ch. 1. 4. God foretells, *Yet a little while and I will avenge the Blood of Jereel upon the House of Jehu*: Which Evidently shews that the *House of Jehu* was yet on the *Throne of Israel*. And that the Then King of *Israel* and of the House of *Jehu* was *Jeroboam*, can't Reasonably be doubted, since He is the *King of Israel* mention'd but three Verses before. Besides it is observ'd by Chronologers, that after the Death of the said *Jeroboam*, there was an *Interregnum* or *Anarchy* in *Israel* for some years; to which may well refer in a primary Sense and less Degree, What is foretold Ch. 3. 4. viz. *The Children of Israel shall abide many days without a King*; tho' in a secondary Sense and higher Degree it is to be referr'd to the *Assyrian Captivity*, and even to the *Roman*, as I have observ'd in my Paraphrase. That the forecited Passage of Ch. 3. 4. may well be referr'd to the approaching *Interregnum* in *Israel*, is confirm'd

III.
The Method taken by the Author to distinguish the several Prophecies, according to the several Reigns to which they belong.

IV.
The Prophecies belonging to the Reign of Jeroboam the Second, or great Grandson of Jehu.

by what follows within three Verses after, viz. Ch. 4. 2. where what is said of *Blood (Then) touching Blood*, may most Reasonably be understood of the *Civil Commotions or Wars* Then begun, in the Interregnum or before *Zachariah* the Son of *Jeroboam* could get on the Throne. All which Particulars put together sufficiently shew, that All contain'd in the *three first Chapters* is most Reasonably to be referr'd to the Reign of *Jeroboam*: Especially because what is foretold in the Three first Chapters, was foretold *Before Israel was without a King*, or *before the Interregnum* or Anarchy which follow'd presently on the Death of *Jeroboam*.

v.
The Prophecies
belonging to the
Interregnum after
the Death of Je-
roboam, and to the
Reign of Mena-
hem.

By what is observ'd Already concerning that Expression of *Blood (Then) touching Blood* Chap. 4. 2. plainly referring to the *Civil Wars* or *Broils* during the aforesaid *Interregnum*, is also shewn, To what Time the Distinct Prophecy there beginning is to be referr'd, viz. to the said *Interregnum*. By what is said Ch. 5. 1. viz. There being express mention made of the *House of the King* as Then in Being, it may thence be Reasonably inferr'd, that the *Interregnum* was *Now at an End*, and that there was again Some *King got on the Throne of Israel*. But whether the *King* here referr'd to, was *Zachariah* the Son of *Jeroboam*, and last King of *Jehu's* Race; or *Shallum* who conspir'd against and slew *Zachariah*; or *Menahem* that likewise quickly after conspir'd against and slew *Shallum*, is not Easy to be determin'd, because of the Shortness of the Reigns of *Zachariah* and *Shallum*; the Former reigning (a) but *Six months*, and the Latter but (b) *One*. And on this account it becomes less material, precisely to determine, Whether or not *Any part* of this Prophetical Book was particularly deliver'd in Either of the said *Two short Reigns*. It is most likely, that no particular Prophecy was deliver'd, during the said short Reigns; and consequently that the *House of the King* mention'd Chap. 5. 1. do's denote the *House of Menahem*, who succeeded *Shallum*, which is confirm'd by other Considerations. First, that the Very Expression of the *House of the King*, do's imply a *Succession* of the said *House* in the Throne, according to the general Use of the Word *House* in such a Case. But now *Zachariah* and *Shallum* were *Neither of them* succeeded by *Any Other* of their *Own House*,

(a) 2 Kings 15. 8.

(b) 2 Kings 15. 13.

whereas

whereas *Menahem* not only reign'd eleven years Himself, and then died a Natural Death, but was also succeeded by his Son *Pekahiah*, who also reign'd two years. So that the Circumstances of *Menahem* answer very well to the Expression of the *House of the King*. Secondly, what is said Chap. 5. 13. *When Ephraim saw his Sickness, — then went Ephraim to the Assyrian, &c.* agrees exactly to the Case of *Ephraim* or *Israel* in the Reign of *Menahem*; when *Pul* King of *Assyria* invaded *Israel*, and *Menahem* had no other way to get Rid of him, than by giving him a Thousand Talents of Silver, that his hand might be with him, to confirm the Kingdom in his hand. Of this see more in my Paraphrase of Ch. 5. 13. What follows from this last cited Verse to Ch. 6. 3. inclusively, do's Manifestly belong to this same Prophecy we are Speaking of, tho' separated the Greatest part of it from the said Prophecy, according to the Division of the Chapters follow'd in Our Bible; which all Learned Men know is of no weight in this Case. It follows therefore from what has been said, that All from Ch. 4. 1. to Ch. 6. 3. is Reasonably to be referr'd, either to the *Interregnum* aforementioned, or to the Reign of *Menahem*: and to that of his Son *Pekahiah*.

What follows from Chap. 6. 4. to Ch. 7. 10. is I think to be referr'd to the Reign of *Pekah*, (c) who conspir'd against *Pekahiah* the Son of *Menahem*, and slew him, and so settled himself on the Throne of *Israel*: This Conspiracy of his, and the Bloodshed ensuing thereon, being most probably what is referr'd to Ch. 6. 8, 9. *Gilead is a City of them that work Iniquity, and is polluted with Blood. And as Troops of Robbers wait for a Man, so the Company of (Priests, or rather, for so likewise the Hebrew word signifies and is often render'd) Princes murder in the way by Consent: for they commit Enormity*, as the Hebrew also signifies, which well expresses the Murdering of the late King, &c. On second Consideration, I think it not at All to be doubted, but what is said in the two foresaid Verses do's belong to the Murder of *Pekahiah* by *Pekah*, forasmuch as we are expressly told, that *Pekah* was assisted by fifty *Gileadites* in the said Murder, 2 Kings 15. 25. Besides what is said Chap. 7. 9. *Strangers have devour'd his Strength, &c* fitly answers to the low Condition *Pekah* was brought to by *Tiglath-pilezer's* subduing

VI.
The Prophecies
belonging to the
Reign of *Pekah*.

(c) 2 Kings 15. 25.

and

and taking from him (as 2 Kings 15. 29.) a Great, if not the Greatest part of his Kingdom. Of which see more in my Paraphrase. As also see my Note (a) on Ch. 7. 6. as to the Reason probably of *Hosea's* making use of the Comparison of a *Baker*, &c. for three Verses, viz. v. 4, 6, 7. It being not Unlikely that *Pekah* was but a *Baker's Son*. Lastly, what is said of *Judah*, Ch. 6. 4, 11. Best answers to the days of the Wicked King *Ahaz*, who was the Only wicked King of *Judah*, with whom *Pekah* was Cotemporary. Wherefore All this put together, Reasonably shews that the Part of this Book aforementioned, viz. Ch. 6. 4 — 7. 10. is to be referr'd to the Reign of *Pekah* King of Israel.

VII.
The Prophecies
belonging to the
Reign of *Hosea*,
the last King of
Israel.

That what follows immediately, belongs to the Reign of *Hosea* the last King of *Israel*, is evident from the very next Verse, viz. Chap. 7. 11. *They* (meaning *Ephraim* or *Israel*) *call to Egypt, they go to Assyria*. For as this can be said of *None* of the Kings of Israel aforementioned, so it was exactly *True* of *Hosea*, as we read 2 Kings 17. 4. In like manner All that follows in this Book, and relates to the Kingdom of Israel, manifestly refers to the same Reign, and may be easily distinguish'd into two Parts, viz. such Prophecies as were deliver'd *Before* the King of Assyria *took away the Golden Calf* that was at *Bethel*; and such Prophecies as were deliver'd *After* that Time. The former are contain'd from Ch. 7. 11. to the end of Ch. 10. For as Ch. 10. 5, 6, 8. the Taking away of the said Golden Calf is *expressly foretold*, and the Calamity that should thereupon or at that Time befall *Bethel*, is likewise foretold in the last Verse of Ch. 10. so after that there is *No more mention made* either of *Bethel* or of the said *Calf* in the Remainder of this Book. For which I know no Better Reason that can be assign'd than This, viz. That the said *Calf* was taken away by the Assyrian King, and so an End put to the Worship thereof at *Bethel*, *Before* any Part of the Remainder of this Book from the end of Chap. 10. was deliver'd by the Prophet *Hosea*. I leave now the Reader to judge, Whether I have not Reasonably distinguish'd the several Parts of this Book, according to the several Kings of Israel, in whose Reigns *Hosea* prophesied.

HOSEA.

Common Version
corrected.

PARAPHRASE.

Chap. I.

The Inscription or Title.

THE Word of the Lord, that came to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah; and in the days of Jeroboam the son of Joash, King of Israel.

Chap. I. **T**HE (a) Word of the Lord that came unto Hosea, the Son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah: and *began* in the days of Jeroboam the Son of Joash, King of Israel, and continued in the Days of the succeeding Kings of Israel, till an end was put to the Kingdom of Israel, by Salmaneser King of Assyria, by taking Samaria in the days of Hoshea the last King of Israel, and in the sixth Year of Hezekiah King of Judah, as 2 Kings 18. 10.

SECTION I.

Containing the Prophecies of Hosea, during the Reign of Jeroboam, the King of Israel mention'd in v. 1. and who dy'd (aa) in the Reign of Uzziah the King of Judah, first mention'd in the same v. 1. This Sect. contains all the three first Chapters of this Book.

2. The beginning of the Word of the Lord by Hosea: *Even the Lord said to

2. The beginning of the Word of the Lord by Hosea is this which follows: Even the Lord said to Hosea, Go, take unto thee a Wife (b) of Whore-

I.
The Baseness of
Israel by spiritual
Whoredom is re-
presented by the

*Some Comment-
ators imagine
this performed
only in Vision. Others con-
sider it as a Parable put
into the mouth of the Pro-
phet by God, &c. by which
he should represent to the
People their condition w^{ch}
respect to God to be such as
it would be with the Pro-
phet if he should have to
live an adulterer & bastard
for children. This last is
the opinion of the Chaldee
Paraphrast & several learn-
ed both Jews & Christians.*

ANNOTATIONS.

(a) Concerning Hosea himself, and the several Times of his several Prophecies, See my Preface to this Book of Hosea.

(aa) Compare 2 Kings 15. 1 and 8.

(b) The Meaning of this Expression, *A Wife of Whoredoms*, is much controverted by Commentators: of which, he that has a mind, may have a large Account in the late learned Dr Pocock's Commentary on the Place. It is sufficient here to observe, that the Sense given in this Paraphrase (viz. that by a Wife of Whoredoms is denoted, only that Gomer prov'd false to Hosea's Bed, after she became his Wife, and that he knew from God aforehand, that she would do so) seems the most preferable for these two following Reasons. 1st, Because hereby the Case between Hosea and Gomer is made most parallel to that between God and Is-

A

rael;

PARAPHRASE.

Common Version
corrected.

carual Whoredom
of Hosea's wife:
As also God's
Dealing with Is-
rael is denoted
aforehand by the
Names given to
the Children of the
wife of Hosea.

doms, and Children of Whoredoms; i.e. marry a Wife, which will afterwards (viz. after the Birth of her first Child) prove unfaithful to thy Bed, and bear Children begotten by others, and who will follow the ill Example of their Mother, by committing like Whoredom when they are grown up, for hereby will be most fitly and even sensibly represented to the People of Israel their like base dealing with me: Inasmuch as the People of the Land or Kingdom of Israel has committed the like great spiritual Whoredom, departing from the Lord, or worshipping Idols. 3 So he went and took Gomer the Daughter of Diblaim, which conceiv'd by her own Husband Hosea the first time, and so bare him a legitimate or rightful Son. 4 And the Lord said unto him, call his Name (c) Jezreel, and that for several Reasons: One of which will be sufficient to mention here, which is this: For yet a little while, and I will avenge the Blood of Jezreel, i.e. of Joram the Son of Abah, who was slain by Jehu near Jezreel, on the House or Descendents of Jehu, by cutting off the Family of Jehu, in like manner as he cut off the Family of Abah, forasmuch as Jehu did it not with that Intention, and to that End, for which

Hosea, Go take unto thee a wife of whoredoms, and Children of whoredoms; for the Land has committed great whoredom, departing from the Lord.

3 So he went and took Gomer the Daughter of Diblaim, which conceiv'd and bare him a Son.

4 And the Lord said unto him, call his Name Jezreel; for yet a little while and I will avenge the blood of Jezreel on the house of Je-

A N N O T A T I O N S.

rael; forasmuch as in like manner God took Israel to be his peculiar People, tho' he also knew aforehand, that they would often prove false to him, and fall into spiritual Whoredom or Idolatry. 2dly, Because in this Sense all that is said of Hosea and Gomer may very reasonably, and without any Incongruity, be understood as literally done; and it is an allow'd Rule, that the literal Sense is to be prefer'd, where it may be taken without any Incongruity. A great deal more might be added, but I studiously avoid swelling the Notes or Paraphrase without Necessity.

(c) This Name may be composed of two Words, which in Hebrew signify, either the Seed of God, or the Arm of God. Either of which Senses render the Name improper to be given to a Child of Whoredom, or Bastard; so that it can't be reasonably thought, that the Wisdom of God, which all along in Scripture is wont to adapt Names to Persons, would have order'd Hosea to have called this Child by this Name, had he not been the rightful Child of Hosea. On the other hand, the two Names given to the other two Children have a quite different Signification, implying the Displeasure of God, and therefore as they were proper to be given to Children of Whoredoms, so the two last Children may reasonably be supposed to have been such, or not begot by Hosea, but some other. Accordingly it is observable, that whereas it is said v. 5. that Gomer bare HIM (viz. Hosea) a Son, viz. Jezreel; it is said of the other two Children only, she bare a Daughter, v. 6. and she bare a Son, v. 8. implying, that the Children she did then bare, were not begot by Hosea, and so were not lawfully born to Hosea.

I com-

*As Jehu shed the blood
of idolaters in the valley
of Jezreel: so God now
will shed his wrath
to bring the blood shed
upon him because of
his & their continuing
to provoke God by the
like sins to those whom
he pretended great for
God they had destroyed.*

Common Version
corrected.

PARAPHRASE.

hu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 And she conceiv'd again, and bare a daughter; and God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 Now when she had weaned Lo-ruhamah, she conceiv'd and bare a son.

9 Then said God, Call his name Lo-ammi: for ye are not

I commanded him to do it, and which alone could justify his Rebellion against, and Destruction of the House of Abab: And, or even I will cause to cease the Kingdom of the House of Israel from the House of Jehu, i. e. (d) no more of his Family shall be King of Israel. And not very long after that shall an Entire end be put to the Kingdom of Israel it self.

5 And it shall come to pass at that day, i. e. after those of the House of Jehu shall be cut off from being any more Kings of Israel, and the Time for putting an Entire end to the Kingdom of Israel shall draw near, that I will break the Bow of Israel in the valley of Jezreel, i. e. I will (d) put an end to the Strength or Power of Israel by Tiglath-pileser King of Assyria invading Israel, and overcoming the Army of Israel in the Valley of Jezreel, or taking the Cities and Towns of Note or Strength in those and other parts of Israel.

6 And she conceiv'd again, and bare a Daughter; and God said unto him, Call her name Lo-ruhamah: for I will no more have Mercy, as the said name signifies, on the House of Israel; but I will utterly take them Away into Captivity.

7 But I will have Mercy upon the House of Judah, and will save them from the King of Assyria which shall invade the land of Judah, and think to put an End to that Kingdom as well as to that of Israel: To shew that the Assyrians Subduing the Kingdom of Israel is by my Permission, That of Judah shall be saved from him by the Lord their God; and I will not save them by Bow, nor by Sword, nor by Battle, by Horses, nor by Horsemen, but in an extraordinary manner, even destroying the Assyrian Army (e) on a sudden by a Pestilential Blast, &c.

8 Now when she had weaned Lo-ruhamah, she conceiv'd and bare a Son. 9 Then said God, Call his name Lo-ammi:

ANNOTATIONS.

(d) See 2 Kings 15. 10—12. and v. 29. of the same Chapter. And to what is here said of God's breaking the Bow of Israel in the Vally of Jezreel, do's plainly allude the Name of Jezreel given to the Firstborn of Hosea, more particularly as the said Name may Literally signify the Arm of GOD, as has been afore observ'd in Note (c). So that this may be look'd on as Another Reason for giving the said Child the Name of Jezreel.

(e) Read 2 Kings 19. 35.

In this expression there is comprehended a sharp reproof of Israel & declaration of God's justice in denouncing to save them, in that by running after idols they had forfeited their right in God & his protection who calls himself the God of Judah. here a. in opposition to those of the ten tribes.

PARAPHRASE.

Common Version
corrected.

II.
God promises
the Preservation
of a Remnant of
Israel all along,
and which shall
again multiply
and flourish, and
become his faith-
ful People.

for ye of Israel are, as the said Name signifies, not my People, and I will not be your God, so as to defend you from the Assyrians putting an end to your Kingdom.

10 But tho' I will permit the Assyrians to put an End to the Kingdom of Israel for the sins of the pre-sent people thereof, yet I will in mercy not permit them to destroy all the people of Israel, but will pre-

serve a Remnant of them: And the Time shall come,

that the Number of the Children of Israel arising from the said Remnant, shall be as the Sand of the Sea, which cannot be measur'd nor number'd: and it shall come to pass, that instead of what was said un-

to them Now by my Prophet Hosea, viz. Ye are not my People, it shall be said unto them, Ye are the

Sons of the Living God. 11 Then shall This come

to pass, when the Children of Judah and the Child-

ren of Israel be gather'd together, and appoint them-

selves one Head, and they shall come up out of the

land of their Captivity or Dispersion: which as it was

partly fulfill'd by the Return of the Jews from the Ba-

bylonish Captivity, All those of Israel or the Ten Tribes

having leave to return, as well as those of Judah, or on

the same General Account; and accordingly many of

the Ten Tribes, as well as of the Other two, return-

ing to Judea under the Conduct of Zerobabel their

Common Leader and Governour: And as the Same

has also been Already further fulfill'd by the Conver-

sion of many of the Jews to Christianity, who were of the Ten Tribes

as well as of the Other two, and by such their Conversion acknowledg'd

the Blessed Jesus to be their Common Messias or Christ; and became

thereupon the People or even Sons of God thro' Christ: So shall the Same

be Ultimately and to the highest degree fulfill'd by the general Conversion

of the Whole Jewish Nation, or of all the Twelve Tribes of Israel, at the

latter end of the Gospel-state. Upon which their Conversion they shall again

return to their Own Country, there to abide to the End of the World in a

most prosperous State. For great shall be the Day of (f) Jezreel, i. e.

Both the Time will come, when God will exert his Arm, or Signally shew

his Power in punishing both Israel and Judah for their obstinate Impiety,

viz. by delivering them into the hands of the Assyrians, Babylonians and

my People, and I will not be your God.

10 Yet the number of the children of Israel shall be as the sand of the Sea, which cannot be measur'd nor number'd; and it shall come to pass, that * instead of what was said unto them, Ye are not my People, it shall be said unto them, Ye are the Sons of the living God.

11 Then shall the Children of Judah and the Children of Israel be gather'd together, and appoint themselves one Head, and they shall come up out of the land: for great shall be the day of Jezreel.

A N N O T A T I O N S.

(f) Here is a third Reason of calling Hosea's Firstborn Jezreel, and that in respect of Both the Senses which the Word is capable of, and accordingly I have paraphrased it.

Ro-

Common Version
corrected.

PARAPHRASE.

Chap. II.

Say ye unto your brethren, Ammi, and to your Sisters, Ruhamah.

2 Plead with your Mother, plead: for she is not my Wife, neither am I her Husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Left I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her as a dry

Romans, who shall each of them put an End to their respective Kingdoms or States, and carry them into Captivity, and so disperse and scatter them Abroad in the several parts of the World, as Seed that is sown is scatter'd on the Ground: And likewise the Time will come, when God will also exert his Arm, or Signally shew his Power, in restoring the Jews, denoting all the Twelve Tribes, or at least Some of All, to their Own Country, viz. First after the Babylonish Captivity, and Again after the Roman Captivity and Dispersion of them. After which last Return more especially, the Jews shall multiply Exceedingly, by means of their Dwelling in a Safe and Prosperous Condition.

Chap. II. And whereas afore (Chap. I. 8.) the People of Israel were denoted by the Son of Hosea, which I order'd to be nam'd Lo-ammi; then say ye, or ye shall say to your Brethren, Ammi, i. e. my People, or, Ye are now become again the People of God: And whereas ye were denoted Afore (Chap. I. 6.) by Hosea's

daughter, whom I order'd to be nam'd Lo-rubamah, ye shall then say to your Sisters, Ruhamah, i. e. Ye have now obtain'd Mercy again of God.

2 Having thus set before you of Israel the Dreadful Calamities that will Certainly befall you, (notwithstanding my Great Mercy toward you) unless you repent speedily of your present Impiety, especially your Idolatry; I have hereby Graciously warn'd you to plead with your Mother, plead: for she is not my Wife, neither am I her Husband, i. e. to endeavour All that lies in Each of you to Reform the general Corruption of your Nation or Kingdom, if you will prevent the foresaid Judgments from Coming upon you; or if you do not so, but the said Calamities actually fall on you, then to lay the whole Blame only on your Selves or Own Nation, for its Impiety as being the Sole Cause thereof; and not to lay any Blame on Me, as if I were not as Good as I had promis'd to be unto you. For as long as your Nation continues so Wicked, you have no Right to those Promises I made to your Forefathers and their Posterity; the said Promises being grounded on this Condition, viz. your Faithful Obedience to me. Let her, viz. your Nation which is as your Mother, therefore put away her Whoredoms out of her sight, and her Adulteries from between her Breasts, i. e. let her leave of her Idolatry, 3 left I deliver her into the hands of her Enemies, who shall strip her Naked, as they are wont to do Captives, and set her as Naked as a Woman was in the day that she was born; and make her, viz. her Land as desolate of Inhabitants as a Wilderness, and set her like a Dry land, i. e. make her Land barren for want of Rain, and so slay her with thirst, i. e. kill her Inhabitants

by

III.

Israel is exhort-
ed to forsake Idol-
latry, or else
threaten'd with
Judgments.

PARAPHRASE.

Common Version
corrected.

by Famine and Thirst. 4 Even I will not have Mercy upon her Children; For, *or As long as they be Children of Whoredoms.* 5 For their Mother hath played the Harlot: she that conceiv'd them hath done Shamefully *by me who am, or would have been as an Husband to her:* for she said, I will go after Others whom I esteem as my Lovers, *i. e. I love rather to worship Idol-gods, as thinking them the Gods that give me my Bread and my Water, my Wool and my Flax, mine Oyl and my Drink.* 6 Therefore behold, I will hedge up thy way with Thorns, and make a Wall, that she shall not find her paths, *i. e. I will bring great Calamities on her, and that such as although she may with great difficulty escape Some, yet she shall not possibly escape all; as a Man that may break thro' a thorn hedge with much scratching himself, yet cant break or make his way thro' a strong wall.* 7 And she shall follow after her Lovers, but she shall not overtake them; and she shall seek them, but shall not find them, *i. e. she shall seek and cry for Help to her Idol-gods, but shall receive none.* Then shall she say, I will go and return to my first Husband, *i. e. to the God of Israel,* for then, *when I cleav'd to him,* was it Better with me than now. 8 But *because as v. 7. she did not know that I, and not her Idol-gods, gave her Corn, and Wine, and Oyl, and multiplied her Silver and Gold, with which they prepar'd Sacrifices, and even the Idols themselves &c. for Baal;* 9 Therefore will I return and take away, *i. e. I will Again as I have Formerly done for their like Sins,* take away my Corn in the time thereof, and my Wine in the Season thereof, and will take away my Wool and my Flax given to cover her Nakedness, *i. e. I will deliver her into the power of her Enemies, who shall take from them not only the Fruits of the Earth, but also their Cloaths, as was usual to do to Captives.* 10 And now will I discover her Lewdness in the sight of her Lovers, *i. e. I will make it appear to the Heathen and other Idolaters, that I punish the People of* time thereof, and my wine in the season thereof, and will and my flax *given* to cover her nakedness.

10 And now will I discover her lewdness in the sight of her lovers, and none shall

land, and slay her with thirst.

4 * Even I will not have mercy upon her children; for they be the children of whoredoms.

5 For their mother hath played the harlot: she that conceiv'd them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool & my flax, mine oyl and my drink.

6 Therefore behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband, for then was it better with me than now.

8 * But she did not know that I gave her corn, and wine, and oyl, and multiplied her silver and gold, which they prepar'd for Baal.

9 Therefore will I return, and take away my corn in the

*take away my wool

Common Version
corrected.

PARAPHRASE.

shall deliver her out
of mine hand.

11 I will also cause
all her mirth to
cease, her feast-days,
her new-moons, and
her sabbaths, and all
her solemn feasts.

12 And I will de-
stroy her vines and
her fig-trees, where-
of she hath said,
These are my re-
wards that my lovers
have given me: and
I will make them a
forest, and the beasts
of the field shall eat
them.

13 And I will vi-
sit upon her the days
of Baalim, wherein
she burnt incense to
them, and she deck'd
her self with her ear-
rings and her jewels,
and she went after
her lovers, and for-
gat me, saith the
Lord.

14 Therefore be-
hold, I will allure
her, and bring her
into the wilderness,
and speak comforta-
bly unto her.

15 And I will give
her her vineyards

*Israel for their forsaking me and worshipping other
Gods; and none shall deliver her out of mine
hand. 11 I will also cause all her Mirth to cease,
her Feast-days, her (g) New-moons, and her Sab-
baths, and all her Solemn feasts. 12 And I will
destroy her Vines and her Fig-trees, whereof she
hath said, These are my Rewards that my Lovers
have given me: and I will make them a Forest, i. e.
upon their being carried into Captivity by the King of
Assyria, their Country shall be left so desolate, that
there shall be none, or not enough to take care of the
Vineyards &c. but they shall run to Ruin, and the
Beasts of the Field shall eat them. 13 And I will
visit upon her, i. e. punish her for the Days of her
worshipping Baalim, or Idol-gods, wherein she burnt
Incense to them, and she deck'd her self with her
Ear-rings and her Jewels on their Idolatrous Festi-
vals in honour to the said Gods, and she went after
her Lovers, and forgot me, saith the Lord.*

14 Therefore behold, by the Punishments afore de-
nounced I will allure her, i. e. cause her to return to me
her first Husband, as if I allur'd her like a fond Hus-
band so to do, and, or Even I will bring her into the
Wilderness, i. e. As I brought the Forefathers of the pre-
sent Israelites out of Egypt into the Wilderness, and
there disciplin'd them, by causing them entirely to de-
pend on me, and forsake their Idolatrous Courses or In-
clinations: So I will bring you into Captivity, which
will resemble the state of your Forefathers in the
Wilderness, as to the Toil and Trouble and Hardships
they underwent there; and by your Sufferings in your
said Captivity, I will incline or move you to reflect on
the Cause of your Calamities, and thereupon to repent
and turn to me as the Only way to remove your E-
vils; and hereon I will speak Comfortably unto her,
i. e. will open a way for their Deliverance from their
Captivity, which shall give them as much Comfort as
if I had spoken Comfortably to them with my Own
mouth. 15 And I will give her again her Vine-

IV.
Great Promises
are made to all
Israel on their
Conversion to God,
especially the ge-
neral Conversion of
all the Twelve
Tribes to Christia-
nity, at the latter
end of the Gol-
pel-state.

ANNOTATIONS.

(g) It is to be known that the People of Israel did retain the Observation of
the Festivals of the New Moons &c. in their Idolatrous worship of, or before the
Golden Calves.

yards

PARAPHRASE.

Common Version
corrected.

The Prophet especially refers to the circumstance recorded Josh. 7. from whence the place had its name. This their present trouble should be to them as the valley of Achor, where God was appeased for the transgressions of Achan, & again manifested his power towards them in punishing their enemies & establishing them.

All promises made as to this life are to be understood with exception to Christians. The cross which Christ hath taken up that we may be conformed to his image. And we are to consider that the promises belonging to Christ's Kingdom are only to begin & be more imperfectly fulfilled in this life, but the full completion is to be expected in the life to come, to which while Christians aspire they will look in the sufferings of this life as not purified but rather beneficial, as exercising their Christian virtues, trying them as for vessels of honour, & preparing them for that Kingdom of glory wherein is perfect peace & uninterrupted security of felicity everlasting.

yards after her Return from thence, i. e. from the Countries wherein they were Captive, and the Valley (b) of Achor for a Door of Hope, i. e. As the Valley of Achor was the First Tract of Ground the Israelites took possession of, after their Entrance into Canaan, and so gave them great Hopes that they should become Masters likewise of the whole Country or Land of Canaan: So in their Return from Captivity hereafter, again they shall enter the Land of Judea by the Valley of Achor; and she shall sing there again for Joy, as in the days of her youth, even as in the day when she came up out of the Land of Egypt. 16 And it shall be at that day, saith the Lord, that thou shalt call me Iſhi, i. e. my Husband; and shall call me no more my Husband or Lord by the word Baali, as being the Name given by you to your Idol-gods. 17 For I will take away the Names of Baalim out of her mouth, and they shall no more be remembered by their Name, i. e. the Jews, under which name were comprehended also Those of the Ten Tribes that return'd after the Babylonish Captivity into Judea, shall no more fall Nationally into Idolatry after their Return from their said Captivity. And as what is here said (v. 16, 17.) does belong to, and was more Fully verif'd by such Jews as embraced the Gospel on the First preaching thereof, or hitherto: so it shall receive its ultimate and highest Completion hereafter, on the general Conversion of the Jewish Nation, or all of the Twelve Tribes then living, to Christianity. To which Time more especially belongs also what follows to the End of this Chapter, viz. 18 And in that day will I make a Covenant for them with the Beasts of the Field, and with the Fowls of Heaven, and with the creeping things of the Ground, i. e. no Creature shall hurt them: And I will break the Bow and the Sword, and the Battle out of the Earth, and will make them to lie down Safely, as having no Enemy to fear. 19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in Righteousness, and in Judgment, and in Loving kindness, and in Mercies.

from thence, and the valley of Achor for a door of hope, and she shall sing there, as in the days of her youth, * even as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the Lord, that thou shalt call me Iſhi; and shalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword, and the battle out of the Earth, and will make them lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.

(b) Read Josh. 4. 19 and Chap. 5, 9. and Chap. 7.

20 I

Common Version
corrected.

PARAPHRASE.

20 I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.

21 And it shall come to pass in that day, I will hear, saith the Lord, I will hear the Heavens, and they shall hear the Earth,

22 And the Earth shall hear the corn and the wine and the oyl, and they shall hear Jezreel.

23 And I will sow her unto me in the Earth, and I will have mercy upon her that had not obtain'd mercy, and I will say to them

him. 23 And, or Even I will (k) sow her unto me in the Earth, i. e. Thro' all the Calamities that shall befall the Twelve Tribes of Israel Before the Preaching of the Gospel, and all Christians whether Jews or Gentiles After the Preaching of the Gospel, God will always preserve a Remnant of Israel and of the Christian Church; and a new Succession of Christians shall arise thro' all Generations, as Corn, &c. arises every Year from the Seed sown to that end; but more especially by the General Conversion of the Jews, and the Coming in of the Fulness of the Gentiles, there shall then arise as it were a most Plentiful Crop of the Seed sown by me, i. e. the Christian Church shall be most of All increas'd by the vast Numbers that shall come into it; and I will have (l) Mercy upon her that afore had not obtain'd Mercy; and I will say to them, viz. the Jews

20 I will even betroth thee unto me in Faithfulness, and thou shalt know the Lord, i. e. the Jews shall ever after continue in a most Faithful Obedience to God and his Gospel. 21 And it shall come to pass in that Day, I will hear, saith the Lord, I will hear the Heavens, and they shall hear the Earth, 22 and the Earth shall hear the Corn and the Wine and the Oyl, and they shall hear Jezreel, i. e. In that Happy State of the Church wherein all the Jews as well as the Fulness of the Gentiles shall be Converted, and Both which, or the Christian Church, may be fitly styl'd (i) Jezreel; All Inanimate things shall be as it were solicitous for the Good and Welfare of God's People, (as well as no living Creature do them hurt, as v. 18.) and hereupon the Corn, &c. shall as it were call on the Earth to bring it forth in such plentiful manner, as to answer as it were all the Demands or Desires, that is, Wants of God's People: And hereupon the Earth shall as it were call on the Heavens, to send down Rain upon it in due season, to enable it to bring forth Plenty of Corn, &c. And hereon the Heavens shall as it were call on God to enable them to send down Rain upon the Earth: That is in short, All second Causes shall by God's Appointment duly concur to the Welfare and Happiness of his then Christian People, according to their Prayers, and upon their steady Obedience to

The word betroth here denotes that what God promises God now makes to them, such things, be as they are, they are henceforth to respect from him; are not to be expected by virtue of that former covenant & dispensation, but by virtue of a new; & so this undoubtedly relates to the Gospel times & that true Church of God which is hereby united to God in an unalterable covenant, replete on his part with all necessary benefits, privileges & protections, all guaranteed to him by the word of an immutable God.

A N N O T A T I O N S.

(i) See Note (c).

(k) Here is a plain Allusion to the word Jezreel mention'd just afore, as it signifies the Seed of God.

(l) Compare Rom. 9. 26.

B

as

PARAPHRASE.

Common Version
corrected.

as well as Gentiles which were not my People during their Unbelief of, or Disobedience to me and my Reveal'd Will, especially the Gospel, Thou art my People; and they shall say, Thou art my God.

which were not my People, Thou art my People; and they shall say, Thou art my God.

V.
God's gracious
Purposes toward
Israel on their
Repentance, is set
forth by Hosea's
taking again to
him his whorish
wife on her A-
mendment.

*This & the two
gold pieces are
to be understood
by way of para-
ble.*

Chap. III. Then said the Lord unto me, To re-
present sensibly (as Chap. I.) to the People of Israel
the manner I design to deal with them, according to
what is foretold in the two foregoing Chapters, Go
yet, or notwithstanding her Unfaithfulness to thy Bed
as her Husband, and shew still thy love to the Wo-
man, viz. Gomer whom thou took'st for thy Wife
(Chap. I. 2, 3.) still belov'd of Thee as her Friend,
and so unwilling to divorce or put her quite away from
thee, as thou might'st do in Justice, or by the Law,
tho' she be to thee who art her Husband an Adul-
terers: Hereby thou wilt give a sensible Representa-
tion of thy Dealing with her in such an extraordinary
Degree of Love, as is according to the Love of the
Lord toward the Children of Israel, tho' they are
Those who look to, or worship other Gods, and love
to carouse themselves with Flagons of Wine, as is
usual, and esteem'd a part of their Idolatrous Worship.

2 So I bought her to me for fifteen pieces of Silver,
and for an homer of Barley, and an half-homer of
Barley, i. e. Tho' I might by Force have taken her
Back again to me, forasmuch as I had not lost my
Right to her, tho' she had dealt Unfaithfully with me;
yet out of the Kindness I still bore to her, and in or-
der to bring her to a Better mind, and to such a Con-
dition as that she might be Fit to be receiv'd by me
again as my Wife, (which at present she was not, and
therefore it was proper for me to abstain from her
for a Time) I bargain'd with her to allow her such a
Maintenance, as that she might live on it in an Ho-
nest manner, tho' not in such a Luxurious manner as she before did, till
upon due Trial of her Repentance and Amendment I should see fit to ad-
mit her again to me as my Wife.

3 And accordingly I said unto her,
Thou shalt abide for me, i. e. stay till I see thee fit to be taken to me again
as my Wife many days, and in order to so fit thee, by giving me due
Proof of thy Repentance for what is past, and Amendment for the Future,
thou shalt not play the Harlot, or thou shalt not be for another Man all
those many days of thy Trial: So will I also be for thee, or admit thee
again as my Wife. 4 For accordingly will God deal with the Ten Tribes,

or

Chap. III.

Then said the
Lord unto me, Go
yet, love * the wo-
man (belov'd of her
friend, * tho' an a-
dulteress) according
to the love of the
Lord toward the
children of Israel,
who look to other
gods, and love fla-
gons of wine.

2 So I bought her
to me for fifteen
pieces of silver, and
for an homer of bar-
ley, and an half-ho-
mer of barley.

3 And I said unto
her, Thou shalt a-
bide for me many
days, thou shalt not
play the harlot, * or
thou shalt not be for
another man, so will
I also be for thee.

Common Version
corrected.

PARAPHRASE.

4 For the children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim

5 Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord, and his goodness in the latter days.

or the People of the Kingdom of Israel, viz. for their Idolatry which is Spiritual Whoredom against him, the Children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without (m) Teraphim: Which may well be understood first of the Interregnum or Anarchy and Confusion, which fell out on the Death of Jeroboam, and whereby All things, Religious as well as Civil, were put out of Order in the Kingdom of Israel. And secondarily, and in an higher degree, it is to be understood of the Assyrian (and after that even of the Roman) Captivity; During which they should be without any Supream Power of their Own; either as to matters of State or Religion, till by such means they should be brought to repent of their former Sins, and fitted thereby for me to receive them again into my Favour as my peculiar People. 5 Accordingly

Afterward, i. e. After they have been duly disciplin'd by Captivity and Dispersion, shall the Children of Israel return, and seek the Lord their God, i. e. cleave to their True God without falling any more Nationally into Idolatry; and upon preaching the Gospel many of them shall seek, i. e. be Converted to the Son of David their King, Emphatically so call'd, i. e. to Christ, and shall fear the Lord, and his Goodness in the latter Days, i. e. shall more especially adore and praise God for making Good his Gracious Promises to them of sending Christ to be their Redeemer and Saviour. And this shall be Ultimately fulfill'd in the highest manner by the general Conversion of all the Jews or Twelve Tribes to Christianity in the Latter days most peculiarly so call'd, that is, at the Latter end, or Last stage as it were even of the Gospel-state.

SECTION II.

Containing the Prophecies of Hosea during the Interregnum which was between the Death of Jeroboam and Reign of Zachariah his Son, as also during the Reigns of Shallum, Menahem, and Pekahiah the Son of Menahem; All which Kings of Israel reign'd and dy'd or were kill'd, during the Reign of Uzziah King of Judah. This Section takes up Chap. IV. 1. — VI. 2.

ANNOTATIONS.

(m) The Ephod was a part of the High-Priests Robes. As to the Teraphim, see Gen. 31. 19, &c. Judg. 17. 5.

B 2

Chap.

This is the applicatory part of the preceding verses & primarily regards the ten tribes, whom God will not desert before up to the reign of justice, but will direct their temporary suffering to their salvation, his providence having all along an affectionate eye of compassion over them, yet depriving them of such things as were delightful, but destructive to them: as were the idolatrous Governors & the impious worship.

PARAPHRASE.

Common Version
corrected.

I.
Israel is reprov'd
for Blood-shed in
the then Civil
Wars, and for
their other Sins,
especially Idola-
ltry.

Chap. IV. Hear the Word of the Lord, ye Children of Israel: for the Lord has now a new Controversy with the Inhabitants of the Land, because your present Civil Wars and Commotions shew, that there is no Truth, nor Mercy, nor Knowledge of God in the Land. 2 By Swearing, and Lying, and Killing, and Stealing, and committing Adultery, they break out, or transgress my Commands, and Blood touches Blood, i. e. there is no Intermission of Shedding Blood. 3 Therefore shall the Land mourn, and every one that dwelleth therein shall languish by Famine, together with the Beasts of the Field, and with the Fowls of Heaven, yea, the Filhes of the Sea, or which are in large Waters, also shall be taken away, or destroy'd by reason of the greatness of the Drought, which shall dry up even large Waters. 4 Yet let no Man strive or chide, nor reprove another, i. e. It is to no purpose to reprove them: for thy People are as they that strive with the Priest, i. e. the People of Israel will hearken to no instructions, tho' it should come from Those whose Office it is to instruct them. 5 Therefore shalt thou fall in the Day, or by an Open and foreseen Calamity, which thou shalt not be able to prevent when coming on thee, and the false Prophet also shall fall with thee in the Night, or by Calamities unforeseen by him, and which his False Gods could not foretell him; and I will destroy thy Mother, i. e. the whole State or Kingdom of Israel. 6 My People are destroy'd for lack of Knowledge: because thou hast rejected the true Knowledge of Me as the Only true God, I will also reject thee, that thou shalt be such a People as shall have no Priest to me, i. e. no true Priest: Seeing thou hast forgotten the Law of thy God, I will also deal with thee as if I did forget thy Children to be of the Seed of Abraham &c. and in Covenant with me. 7 As they were increas'd in Number and Plenty of Riches &c. so they sinn'd the more against me: therefore will I change their Glory into Shame, i. e. put an End to their

thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increas'd, so they finned against me: therefore will I change their glory into shame.

Chap. IV.

Hear the Word of the Lord, ye Children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven, yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroy'd for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing

Once

St Hieron considers this threatened destruction of the beasts, birds, fishes, &c. as the natural consequence of a want of human inhabitants in a land. He that will not believe this to have happened to the people of Israel, says, let him behold Marston, Thrace &c. Macedonia &c. and he shall find there all sorts of living creatures to feed together with men.

St Hier. Notwithstanding these great public crimes in which the false prophets teach & encourage the people, God will not suffer his true prophets to profane his word by speaking it so that it should be implicitly impotent. He will contend with them by effects & pun- ishments, & not by censures & exhortations. For thy people are as they that strive with the Priest. They withstand the Divine will declared to them by those whose office it is to declare it. Mat. 17. 9 all which is the highest degree of insolence Rom. 10. 21.

Common Version
corrected.

PARAPHRASE.

8 They eat up the sin of my people, and they set their heart on their iniquity.

9 And there shall be like people, like priest: and I will punish them for their ways, and reward them their doings.

10 For they shall eat, and not have enough; they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord.

11 Whoredom, and wine, and new wine take away the heart.

12 My People ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills under oaks, and poplars, and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 I will not punish your daughters when they commit whoredom, nor your

Once glorious Kingdom, and carry them into Captivity.

8 They, viz. their False Priests, eat up the Sin of my People, and they set their Heart on their Iniquity, i. e. care not how much the People Sin, but are on the contrary pleas'd with it, forasmuch as the more they sin, the more Sin-offerings are thereby occasion'd to be brought to them, and so the said Priests have the more to eat and feed themselves to the Full.

9 And, or Therefore there shall be like People, like Priest, i. e. they shall All be involv'd in the same common Punishment: and I will punish them for their ways, and reward them their doings.

10 For they shall eat to the Full, and yet not have enough, or be satisfy'd therewith; they shall commit Whoredom, thinking thereby to increase their Children, and shall not increase them; because they have left off to take heed to the Lord.

11 Whoredom, Carnal as well as Spiritual, and Wine, and new Wine take away the Heart, i. e. their understanding things aright.

12 My People ask Counsel at their Stocks or Idols, and their (n) Staff, or Idols, declares unto them, i. e. the Idolatrous Priests tell them what to do, and they do accordingly; for the Spirit of Whoredoms, i. e. the Devil and their Own corrupt Inclinations to Whoredom, both Carnal and Spiritual, has caus'd them to err, and they have gone a whoring from under their God.

13 They Sacrifice to their Idol-gods upon the tops of the Mountains, and burn Incense upon the Hills under Oaks, and Poplars, and Elms, because the shadow thereof, i. e. of the said Trees, is Good, i. e. the said Trees are thick with Boughs and Leaves, and so give a great Shade:

Therefore for a suitable Punishment of your Spiritual Whoredom, your Daughters shall commit Whoredom, and your Spouses shall commit Adultery.

14 And I will not punish your Daughters when they commit Whoredom, nor your Spouses when they com-

A N N O T A T I O N S.

(n) The Hebrew word signifies only *Wood*, and so may well denote a *Wooden Idol*. Our Translators probably render'd it a *Staff*, as understanding it of some sort of *Idolatrous Divination by a Staff*, which Some tell us there was, but no good Account is given of the Manner of it.

mit

PARAPHRASE.

Common Version
corrected.

God will punish the national sins by causing them to experience all the dreadful consequences of unbridled transgressions.

II.
Judah is forewarn'd not to follow the Idolatrous Practices of Israel; and Israel is further threaten'd for the same.

Not swearn^{sc} is an injunction not to profane God's holyness by taking it into those lips which were accustomed to swear by the names of idols & thus mingling adoration to the true God with heathen & profane rites.

Figurative of the general licentiousness

mit Adultery: for Themselves, or Yourselves are separated with Whores, and they Sacrifice with Harlots, i. e. are separated from me both by your own Carnal Whoredoms, as well as Spiritual, or Sacrificing to Idols: Therefore the People of Israel that doth not understand, because that Whoredom &c. has taken away their Heart or Understanding (as v. 11.) and the Spirit of Whoredoms has caus'd them to err (as v. 12.) shall fall into Misery and Captivity.

15 Tho' thou Israel play the Harlot by Spiritual as well as Carnal Whoredom, yet let not Judah offend thereby; and, or even come not ye of Judah unto Gilgal, to be present at the Idolatrous worship there perform'd by Israel, or to perform there any such worship your selves; neither go ye up to Bethel to worship before the Golden Calf there, as they of Israel do, on which account the said Place, instead of being call'd Bethel, i. e. the House of God, ought now to be call'd (o) Bethaven, i. e. the House of Iniquity, nor swear there, The Lord liveth, forasmuch as this would be performing an Act of Religion before the Calf, and so in an Idolatrous manner. 16 For Israel slides back hereby from Obeying me, as a Back-sliding Heifer (p) which will not put her neck into the Yoke, but draws it Back when the Yoke is putting on; or else when put on, pulls Backward instead of drawing Forward. Now the Lord will feed them of Judah as a Lamb in a large place, i. e. give them Plenty and Prosperity, if they follow not the Example of Israel. 17 But whereas Ephraim or Israel is joyn'd to Idols, and it is as Good or to as much Purpose to let him Alone, as to go about to reclaim him: 18 whereas their Drink is sowre, i. e. they drink so to excess, as what they drink turns sowre in their Stomachs so that they vomit it up again: whereas they have committed whoredom continually, and

spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand, shall fall.

15 Tho' thou Israel play the harlot, yet let not Judah offend, and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth.

16 For Israel slide back, as a back-sliding heifer: now the Lord will feed them as a lamb in a large place.

17 Ephraim is joyned to Idols: let him alone.

18 Their drink is sowre: they have committed whoredom continually: her

ANNOTATIONS.

(o) There was a place distinct from Bethel call'd Bethaven, as appears Josh. 7. 2, &c. But here Bethel is aptly denoted by the name of Bethaven, for the Idolatrous worship there perform'd. Compare Gen. 28. 16, — 19 and 1 Kings 12. 28, 29.

(p) 'Tis very probable Israel is here compar'd to such an Heifer, in allusion to the Golden Calves or Heifers Idolatrously worship'd by them.

her

Common Version
corrected.

PARAPHRASE.

rulers *with* shame do love, Give ye.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

Chap. V.

Hear ye this, O Priests, and hearken, ye house of Israel, and give ye ear, O house of the King; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolvers are profound to make slaughter, tho' I have been a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.

4 They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the Lord.

5 And the pride of Israel doth testify

her Rulers with, or to their shame do love *Bribes*, as if they were continually craving them, and saying to the People, Give ye a Bribe if ye will carry your Cause, or the like: 19 For their said heinous Sins, the Wind hath bound her up in her Wings, i. e. Judgment shall come on Israel as a Whirlwind which carries all afore it, and carry them away into Captivity, and then they shall be ashamed because of their Sacrifices to Idols.

Chap. V. Hear ye this, O Priests or Princes, and hearken, ye House of Israel, and give ye ear, O House of the King of Israel, for Judgment is toward, or coming upon you, because ye have been a snare on Mizpah, and a net spread upon (q) Tabor, i. e. ye have laid wait and snares for others and kill'd them (as v. 2.) when ye have taken them, just as Hunters or Fowlers lay snares or nets on Hills or Mountains to catch Beasts or Birds for to kill or eat; and in like manner ye have ensnar'd the People, either Enticing them by your Example and Encouragement, or Forcing them by your Threats and Persecutions, to comply with your Idolatrous Worship. 2 And, or Even the Priests or Princes of Israel with their King, who are the Chief Revolvers from my True Religion, are profound to make slaughter, i. e. use deep Counsels and Designs to carry on their Revolt, and to murder All that shall oppose it, tho' I, by my Prophets and Judgments already sent on them, have been a Rebuker of them all. 3 I know the Wickedness of Ephraim at present, and the Iniquity of Israel is not hid from me, tho' I see fit not to send my Judgments on them at the present, but rather to let them seem to prosper in some degree. For I know that even Now, O Ephraim, thou committest whoredom, and Israel is defiled with Idolatry. 4 They will not frame their doings to turn unto their God: for the Spirit (r) of Whoredoms is in the midst of them, and they have not known the Lord. 5 And the pride of Israel doth testify to his Face, i. e. the insolent going on of Israel in their Idolatrous and other evil courses, openly proves their Notorious Wickedness, and most

III.
Hosea foretells what shall befall Menahem the King of Israel, and what shall befall Ahaz King of Judah, for their Impiety, especially Idolatry; and also threatens Both Kingdoms in general for their Sins.

Here are three sorts of people addressed, the priests, the people, the courtiers, to show that no condition of men shall by virtue of any privilege for their multitude, nor for their dignity escape reprobation.

(q) See Gen. 31. 44. and Judg. 11. 29 and 4. 6. (r) Chap. 4. 12.

PARAPHRASE.

Common Version
corrected.

just Desert of severe Punishment. Therefore shall Israel and Ephraim fall in their Iniquity: Judah also shall fall with or by them, *for the like Idolatry which shall be allow'd of and practis'd also in Judah, under their Then wicked King Abaz.* 6 They of Judah shall go with their Flocks, and with their Herds, to sacrifice them at the Temple, and so to seek the Favour of the Lord: but they shall not find him; he hath withdrawn himself from them. 7 Because they have dealt treacherously against the Lord: for they have begotten strange Children, *i. e. the Then Jews or People of Judah will be All generally given to Idolatry, as well as their King Abaz, and no wonder they will not stick to make Marriages with the Heathen, and so to beget Unclean Children, or which are against my Law and so without my Covenant, since they will be so fond (f) of the Idolatrous Customs of Foreign Nations, as to burn even their Children to Moloch, as other Heathen Nations do.* Now shall a Month devour them with their portions, *i. e. A Months time will be sufficient for Pekah the Then King of Israel in Conjunction with Rezin King of Syria to invade Judah, and (s) make a prodigious Slaughter of the People thereof, and carry away also a vast number of them Captive.* 8 Blow ye the Cornet in Gibeah; and the Trumpet in Ramah: cry aloud at Beth-aven: after thee, O Benjamin, *i. e. To shew how Certainly this great Destruction shall come on Judah, methinks I hear already the said King of Israel, and his Confederate the King of Syria, come to the Frontiers of Israel and Judah, viz Gibeah, Ramah and Beth-aven, by the sound of the Warlike Instruments the Cornet and Trumpet there sounding; whether they are come presently to invade Benjamin, as being that part of the Kingdom of Judah which lies next to the Kingdom of Israel in respect of the foremention'd Places or Towns.* 9 But tho' God sees fit thus to let Pekah the Then King of Israel be his Instrument of punishing the great Impiety of Abaz the Then King of Judah: yet Ephraim or Israel it self shall be made Desolate in the day of Rebuke, *i. e. when the Time is expir'd for God's Forbearance of them, God will punish them by putting an End to their Kingdom, and making their Country desolate:*

to his face: therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them.

6 They shall go with their flocks, and with their herds to seek the Lord: but they shall not find him, he hath withdrawn himself from them.

7 They have dealt treacherously against the Lord: for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven: after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: a-

Among

(f) 2 Kings 16. 3, 4. (s) 2 Chron. 28. 5, — 8.

That evil day & destruction which in the foregoing words was denounc'd to us, long before: is in these represented already, saying out: who the enemy who was to be the executioner thereof, as already approaching. For Benjamin is that for the two tribes of Ephraim in the latter part for the ten tribes.

Common Version
corrected.

PARAPHRASE.

mong the Tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water.

11 Ephraim is oppressed, and broken in judgment: because he willingly walked after the commandment.

12 Therefore will I be unto Ephraim as a moth: and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet

Forces of Pul the King of Assyria which shall invade Israel in the Reign of Menahem; and when Judah saw, or shall see his Wound which he shall receive from the Confederate Forces of Rezin King of Syria and Pekah King of Israel; then went Menahem the King of Ephraim or Israel, or some Others sent by him (u) to the said Assyrian King, viz. Pul, and sent the Tribute which he promis'd duly every Year as long as he Reign'd to King Pul, who may otherwise be fitly call'd Jareb, because by Virtue

Among all the Tribes of Israel, both the Ten Tribes that make the Kingdom of Israel, and also the other Two of which consists principally the Kingdom of Judah, have I made known Aforehand now by my Prophet Hosea That which shall surely be brought to pass, unless prevented by Repentance.

10 The Princes of Judah were like them that remove the bound or Land-mark between One mans Estate or Ground and Another, i.e. They shall be the Principal Causes of the Idolatry that will be practis'd in Judah during the Reign of Abaz, whereby they will injure Me, by removing the Bound, or as it were Land-mark that ought to be observ'd between the worship of me the True God and False Gods: Therefore I will pour out my Wrath upon them like the Water of a great Overflowing River, which carries All afore it.

11 Ephraim also is, or Certainly shall be oppress'd, and the Kingdom of Israel broken in pieces, or put an End to in Judgment, i.e. by my Judgments sent on them in Justice for their Sins: because he willingly walked after the Commandment, i.e. because Jeroboam (1) the First King of Israel (as a distinct Kingdom from Judah after David) set up the Idolatrous Worship of the Golden Calves Willingly, or Advisedly and Purposely, as a Means to preserve the Ten Tribes from Returning to their Obedience to the House of David; and All the succeeding Kings of Israel hitherto, have also Willingly or Advisedly follow'd Jeroboam's Example, out of the same Politick, but Wicked Ends. 12 Therefore will I be unto Ephraim as a Moth: and to the House of Judah as Rottenness, i.e. I will punish both Ephraim and Judah for their Idolatry in due manner. 13 When Ephraim saw, or shall see his Sicknes, i.e. Weakness to oppose the

*They put away & cast off
even all restraints set to
them in religious & moral
duties by the Law
of God: And the punishment
threatened is an
abolition of religious &
civil government.*

(1) 1 Kings 12. 26, &c.

(u) 2 Kings 15. 19, 20.

PARAPHRASE.

Common Version
corrected.

of Menabem's Submission to him, he was (as the word Jareb signifies) to plead the Cause of Menabem, or to take his Part against any that should oppose him: Yet could He, viz. Pul not heal you, nor cure you of your wound, i. e. prevent all future Opposition to the Family of Menabem succeeding in the Throne of Israel, and the Civil Commotions or Parties that arose on this Occasion; the Son of Menabem (w) being kill'd after a short Reign of about two years by the Conspiracy of Pekah the son of Remaliab, who thereupon made himself King of Israel. And in like manner it shall come to pass in the days of Abaz King of Judah, that when he shall receive a great Wound or Overthrow by Pekah then King of Israel in Conjunction with Rezin King of Syria; and thereupon Abaz shall send to Tiglath-pilezer the then King of (x) Assyria for his Assistance against his aforesaid Confederated Enemies of Syria and Israel; the said King of Assyria shall be so far from (y) healing Abaz, or helping him to restore his Kingdom to his former Strength and Prosperity, that he shall rather distress and weaken it. 14 For I will be unto Ephraim as a lion, and as a young lion to the House of Judah: I, even I will tear and go away; I will take away, and none shall rescue him, i. e. I will severely punish the foremention'd Sins of Israel and Judah, and none shall be able to help him against me.

IV.
Hosea foretells the Reformation of Judah in the Reign of good Hezekiah, and his wonderful Recovery from a great Sickness on the Third day, as also thereby the Resurrection of Christ on the third day.

15 As a Lion returns to his Covert after he has taken or devour'd his Prey, so after I have brought on Israel and Judah such Calamities as I judge fit for their Punishment, I will as it were go and return to my place, i. e. Keep my self quiet and not Exert my Power for their Deliverance, till they are by their Punishments brought to acknowledge their offence, and seek my face: in their affliction tis most likely they will seek me early or earnestly. Chap. VI. Then they will say, Come and let us return unto the Lord: for he hath as a Lion torn us, and he will heal us on our Repentance; he hath smitten, and he will bind us up, i. e. bind up as it were our Sores in order to heal them. 2 After two days will he revive us, even in the third day he will raise us up, and we shall live in his sight, i. e. As soon as we sincerely repent, He will quickly

could he not heal you, nor cure you of your wound.

14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I will tear and go away; I will take away, and none shall rescue him.

15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

Chap. VI.

Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us, in the third day he will raise us up, and we shall live in his sight.

(w) 2 Kings 15. 23, — 25. (x) 2 Kings 16. 7, &c.
(y) 2 Chron. 28. 16, 20, 21.

restore

Common Version
corrected.

PARAPHRASE.

3 Then shall we know, * even we shall follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter and former rain unto the earth.

restore us to our former happy Condition. And particularly Hezekiah the good King that shall be of Judah, after two days grievous Sickness, so as to be very near unto Death, shall perfectly recover (z) on the Third day to the great Joy of his People. And herein as well as in several other respects Hezekiah shall be a Type of Christ, who after his Crucifixion for our Redemption shall lye Two days in the Grave, and on the Third day his Body shall be rais'd to Life, and he shall dye no more, but live for ever with God. And by such his Resurrection he shall give an undeniable Proof of his having obtain'd Justification, and so Eternal Happiness for All that truly believe on and obey him. 3 Then shall We, i.e. all true Believers know the Will of God more perfectly, even We shall follow on, or use our best Endeavour to know and obey the Lord: Then his Going forth is or shall be prepar'd as the Morning; and he shall come unto us as the Rain; as the latter and former rain unto the Earth, i.e. the Preaching of the Gospel shall enlighten the World as the Sun do's by its Rising in the Morning; and he shall pour on his Church all Spiritual Blessings requisite to make it grow and flourish, as seasonable Rains make the Earth fruitful.

SECTION III.

Containing the Prophecies of Hosea, during the Reign of Pekah King of Israel, and Son of Remaliah who began his Reign in the last Year of Uzziah King of Judah, and reign'd all the days of Jotham King of Judah, and some part of the Reign of Abaz King of Judah. This Section takes up Chap. VI. 4 — VII. 10.

4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hew'd them by the Prophets: I have slain them by the words of my mouth,

4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your Goodness is as a morning Cloud, and as the early dew it goeth away, i.e. your Repentance and Turning to me at any time is but of short Continuance, and not solid or sincere and lasting. 5 Therefore have I hew'd them, i.e. done what is fit to break their stony Hearts and bring them to true Repentance by the Judgments which I have denounced against them by my Prophets: I have slain them, i.e. foretold that they should be slain by the Words of my Mouth, i.e. by

1. God reproves Pekah and his Princes for their Wickedness, and foretells the Invasion of the Assyrian King into Israel, and his subduing great Part of that Kingdom, and so weakening it.

God's word for its former effects is compared to a hammer or instrument that breaketh the rocks in pieces. Jer. 23. 29. Tho a sharp sword Heb. 4. 12.

(z) 2 Kings 20. 5.

PARAPHRASE.

Common Version
corrected.

my Prophecies made known to my Prophets; and so thy Judgments are as the Light that goeth forth, i. e. it is as clear as the Sun, that the Judgments that have or shall befall thee, are most just. 6 For I desired Mercy, and not, i. e. more than Sacrifice; and Holiness of Life agreeable to the Knowledge of God, more than Burnt-offerings. 7 But they like Men or Adam have transgressed the Covenant, i. e. Law I have given them: therein have they dealt treacherously against me. 8 Gilead is a City, i. e. Israel, and particularly the Gileadites are of them that work Iniquity; and is polluted with shedding Blood unjustly. 9 And as Troops of Robbers wait for a man, so the Company of Priests murder in the way by consent, i. e. the Idolatrous Priests, or the Princes of Israel, take Counsel together how to way-lay others, and rob and murder them in Companies: for they sicken not to commit such Enormity. 10 It may therefore well be said by me, that I have seen an horrible thing in the house of Israel: And besides the Guilt of Blood-shed there is the Whoredom of Ephraim, Israel is defiled. 11 Also, O Judah, he hath set an Harvest for thee, i. e. thou makest thy self Ripe for Destruction by thy obstinate Sins, whereas I would turn away the Captivity of my People, i. e. I would prevent your bringing Captivity on you, by bringing you to forsake those Sins which will occasion it. Chap. VII. In like manner When, or Whereas I would have heal'd Israel by bringing them to Repentance and thereon forgiving their past Sins, even then the Iniquity of Ephraim was discover'd, or did discover and shew it self most Notoriously, and the Wickedness of Samaria: for they commit Falshood: and the Thief cometh in a Doors and Steals, and the Troop of Robbers spoileth without. 2 And they consider not in their hearts, that I remember all their Wickedness: now the Punishment due for their Own doings have beset them about, for they, viz. their said Doings are before my Face, i. e. known to me. 3 They make the

cometh in, and the troop of robbers spoileth without.

2 And they consider not in their hearts, that I remember all their wickedness: now their own doings have beset them about, they are before my face.

and thy judgments are as the light that goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God, more than burnt-offerings.

7 But they like men have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead is a city of them that work iniquity; and is polluted with blood.

9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit enormity.

10 I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an harvest for thee, * whereas I would turn away the captivity of my people.

Chap. VII.

When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falshood: and the thief

* Like Adam who first broke God's covenant with mankind whence followed the general curse. 8 ver. Gilead one of the cities of refuge for the murderer. Sooth as murderers, you become a shelter for all guilt murderers.

King

Common Version
corrected.

PARAPHRASE.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leaven'd.

5 In the day of our king, the princes have made him sick with bottles of wine, he stretched out his hand with scorners.

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night, in the morning it burneth as a flaming fire.

King glad with their Wickedness, and the Princes with their Lies, *i.e.* they care not what Wickedness they commit to please their wicked King and Princes.

4 They are all Adulterers, so hot with Adultery, as an Oven heated or over-heated by the Baker, who therefore ceases from raising or making any more Fire, after he hath kneaded the Dough, until it be leaven'd. 5 In the day of our King, viz. Birth-day or rather Coronation-day, (xx) the Princes have made him and themselves sick with Bottles of Wine, so that he stretched out his hand with Scorners, *i.e.* forgot his Dignity so far as Familiarly to converse with mean scoundrel Fellows: Or else, the King and Princes are not only given to Drunkenness, but also join with the most wicked or greatest Scorners of God's Laws in committing all sort of Outrages and Villany. 6 For they have made ready their Heart like an Oven, whiles they lie in wait: their Baker sleepeth all the Night, in the Morning it burneth as a flaming Fire, *i.e.* As a Baker (a) when he has put Fire and Fuel enough into his Oven, lays himself down to sleep all night, and in the morning finds the Fire burning All of a flame in the Oven: So the present King of Israel and his Princes &c. secretly intending Mischief, tho' they suppress for a while their wicked Intentions, yet they have them still kindling or working in them; and as soon as Opportunity offers, their hidden Designs break forth like a Flame of Fire into Open act.

ANNOTATIONS

(xx) This is in all probability to be understood of Pekah the Son of Remaliah, the History of whose Reign is set down 2 Kings 15. 25, — 31. which very well agrees to several Particulars refer'd to in the following Verses by Hosea. See my Preface hereto.

(a) It was observ'd by me on Isaiah 7. 4. that by Pekah then King of Israel (when Once mention'd under that name, v. 1.) being all along after styl'd by Isaiah no other than the Son of Remaliah, thereby seems denoted that He was the Son of some Mean man; This Observation was there made by me barely on account of the manner of Expression, and Not then thinking at the least of what is here said by Hosea. But this Place further confirms me in the foresaid Opinion, inasmuch as it is most probable from all other Circumstances, that what is here spoken by Hosea, relates to the said Pekah Son of Remaliah. And therefore the Prophet Hosea so much insisting on the Similitude of a Baker, as v. 4, 6, 7, 8. inclines me to think that he did so, because Pekah was the Son of a Baker, and so by this Comparison it was then well understood whom the Prophet meant, as well as if he had call'd the said King of Israel by his Name.

7 Thus

PARAPHRASE.

Common Version
corrected.

7 Thus they are All hot as an Oven, and by such wicked Plots and Actions have devour'd their former Judges: By such means All their late, (b) Kings are fallen: For there is or was None among them, viz. the said Kings that calls or call'd unto me for Help and Establishment on his Throne, or that ask'd my Counsel whether he should take upon him the Crown. 8 Ephraim, he hath mixed himself among the heathen People by following their Idolatrous Rites, and for the same shall be mix'd or scatter'd among them by Captivity. Ephraim is as a Cake baked on an Hearth, and not turn'd, and so bak'd or hot but on One side and not Good to eat: for in like manner tho' the People of Israel do observe several of the Ordinances of my Law, yet they do it in an Idolatrous manner, and so serve me but by Halves, and so spoil all their Religious Service and make it altogether Unacceptable to me. 9 For this Strangers, i. e. Foreign Nations have devour'd his Strength, (c) or brought him very Low, and he knows, i. e. considers it not: Yea, he is become Weak as a Man when Gray hairs are here and there upon him, and he can't live long for Age, yet he knoweth not. 10 And the Pride of Israel testifieth to his face, and they do not return to the Lord their God, nor seek him for all this.

7 They are all hot as an oven, and have devour'd their judges; all their kings are fallen, there is none among them that cal-leth unto me.

8 Ephraim, he hath mixed himself among the people, Ephraim is a cake not turned.

9 Strangers have devour'd his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they do not return to the Lord their God, nor seek him for all this.

*For humbled by the
Divine judgments
as it were in
their calamity.*

SECTION IV.

Containing the Prophecies of Hosea, during the Reign of Hoshea the Last King of Israel, who began his Reign in the Twelfth Year of Ahaz King of Judah, (2 Kings 17. 1.) and ended it in the Sixth Year of the Reign of Hezekiah King of Judah, (2 Kin. 18. 10.) This Section takes up Chap. VII. 11 — XIII. 8.

ANNOTATIONS.

(b) Viz. Zachariah, Shallum, and Pekabiah the Son of Menahem, which last was kill'd by Pekab the Son of Remaliah. Read 2 Kings 15. 8, &c.

(c) This exactly agrees to Tiglath-pileser King of Assyria subduing all the North-part of the Kingdom of Israel and more, in the days of Pekab the Son of Remaliah. See 2 Kings 15. 29. Inasmuch that hereupon Pekab seems to have become Despicable in the sight of his Subjects, which made way or encourag'd Hoshea the last King of Israel to kill him, (as Pekab had done his Predecessor) as is related v. 30. of the Chapter last mention'd.

11 Ephraim

Common Version
corrected.

PARAPHRASE.

11 Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them, I will bring them down as the fowls of the heaven, I will chastise them as their congregation hath heard.

13 Wo unto them, for they have fled from me: destruction unto them, because they have transgressed against me: tho' I have redeem'd them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, when they howl'd upon their beds: they assemble themselves for corn and wine, and they rebel against me.

15 Tho' I have bound, and strengthened their arms, yet do they imagine mischief against me.

16 They return, but not to the most High: they are like

11 Ephraim also is like a silly Dove without heart, *i.e. Understanding to take the true way to escape Danger or Destruction*: They, *viz. under the Reign of Hoshea the present and last King of Israel* call (d) to Egypt for Help against the King of Assyria, but nevertheless they shall go Captive to Assyria. 12 When

they shall go so, I will, or shall thereby shew that I have as it were spread my net upon them; I will thereby shew that it is I that bring them down, when like silly Doves or as the other Fowls of the Heaven they think to fly away from me; thereby I will chastise them as their (e) Congregation hath heard, or often been forewarn'd I would certainly do, if they repented not. 13 This Wo shall be unto them, for

that they have indeed fled from me in one sense, *i.e. from Obeying my Laws and Exhortations to Repentance by my Prophets*: Destruction shall be unto them, because they have transgressed against me: tho' I have redeem'd or often deliver'd them from their Enemies, yet they have in effect spoken Lies against me, as by their worshipping Other Gods, and so denying me to be the Only true God. 14 And likewise by their Hypocritical Behaviour toward me, inasmuch as they have not cried unto me with their

Heart, *i.e. hearty Resolutions of Amendment*, when they howl'd as one that lies sick upon their Beds for deliverance from the Evils they lay under: They assemble themselves, to pray to me in the Time or for Fear of Famine, for to give them Corn and Wine, and yet they go on to rebel against me. 15 Tho' I have bound as it is usual for Surgeons to do to wounded

Arms, and so strengthened their Arms, *i.e. enabled them to withstand their Enemies so as not hitherto to be totally Subdu'd*, yet do they as much as in them lies imagine mischief against me, by giving the Worship to Other Gods which is due only to me, and the like. 16 As also because they return Outwardly, but not

Inwardly and Sincerely to Me the most High: they

1. The Prophet foretells that notwithstanding their Confederacy with Egypt, Israel should be carried captive into Assyria.

ANNOTATIONS.

(d) See 2 Kings 17. 4 &c. (e) Hereby may be understood, either the whole People of Israel when assembled together (as v. 14.) to beg Deliverance of God from any Calamity they lay under, or else the Chief Princes and other Men which made up the Chief Council of the Nation together with the King.

are

PARAPHRASE.

Common Version
corrected.

† an ill fashioned bow
that turneth in the
archer's hand. they
have no stedfastness
nor uprightness.

II.
The Prophet
foretells the Deli-
verance of Jerusa-
lem &c. from the
Forces of Senna-
cherib in the
Reign of Heze-
kiah.

III.
Israel is threat-
ened for their
Kings unjust Usur-
pation of the
Crown, and for
their Idolatry, and
Reliance on Egypt.

† they did not
consult God's
word or Oracle as Study to
approve their choice here-
in to him as it is set
forth here they would pro-
voke destruction.

are like (f) a deceitful Bow: therefore their Princes shall fall by the Sword for the rage of their Tongue, viz. in speaking Lies against God, (as v. 13.) as also for what they shall speak against the King of Assyria, in order to induce the King of Egypt to enter into a Confederacy with them against the Assyrian King: This shall be their Derision in the land of Egypt, i. e. this their Confederacy with the King of Egypt shall but expose them the more to Derision.

Chap. VIII. Set the Trumpet to thy Mouth, i. e. give loud Notice of what follows, O Hosea my Prophet. He, viz. Sennacherib in the days of Hezekiah shall come as an Eagle, i. e. with great Speed and Forces against the house of the Lord at Jerusalem, which I shall permit him to do, because they have, viz. in the days of Abaz transgressed my Covenant, and trespassed against my Law by a general Apostacy to Idolatry. 2 Then They of Judah or Jerusalem shall cry unto me, My God, we know or acknowledge thee to be the Only true God, and repent of our former National Idolatry. And because King Hezekiah and many Others shall be sincere in this their Repentance and Humiliation, I will deliver Judah and especially Jerusalem from Sennacherib.

3 But as for Israel, Israel hath cast off the thing or All that is Good Sincerely and Truly: therefore the Enemy shall pursue, and the Assyrian King Shalmanezar shall Totally subdue him. 4 They have (g) set up several Kings, viz. Shallum, Menahem, &c. but not by Order of me: they have made the said Princes, and acted therein as if I knew it not: of their Silver and their Gold have they made them Idols, that they may be cut off, i. e. whereby they have justly provoked me to cut them off. 5 Thy Calf, which or before which, and so in an Idolatrous man-

a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt:

Chap. VIII.

Set the trumpet to thy mouth: he shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law.

2 * They shall cry unto me, my God, we know thee.

3 * As for Israel, Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.

5 Thy calf, O Sa-

ANNOTATIONS.

(f) See the Paraphrase of Psal. 78. 57.

(g) Jeroboam the First King of Israel after the Revolt from the House of David, was so by God's Appointment or at least Permission, as 1 Kings 12. 24. And so likewise was Jehu made King of Israel by God's Appointment, as 2 Kings 9. 3. But Shallum, who slew Zachariah the last of the Family of Jehu that was King of Israel, had no Commission from God so to do, or to take the Kingdom to him; nor had any of his Successors. Read 2 Kings 15. 10 &c.

ner

Common Version
corrected.

PARAPHRASE.

maria, hath cast thee off: mine anger is kindl'd against them: how long will it be ere they attain to innocency?

6 For from Israel was it also, the workman made it, therefore it is not God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is swallowed up: now shall they be among the Gentiles, as a vessel wherein is no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

10 Yea, tho' they have hired among

ner thou worshipest, O People of the Kingdom of Samaria or Israel, hath given me just Occasion to cast thee off: for such their Idolatry mine Anger is kindl'd against them: how long will it be ere they attain to Innocency? i. e. especially because I foresee they will never leave off their said Idolatry, as long as they continue a Kingdom, or in their present State.

6 For from Israel, i. e. from the Invention and Wickedness of Jeroboam the First King of Israel of that Name, was even it also, viz. the making and setting up of the Calves to be worship'd, and accordingly the Workman employ'd by the said Jeroboam made it: therefore it is not God, but the Time will come when the Calf of Bethel, near (or in the Kingdom of) Samaria shall be broken in pieces, and carried away by the Assyrians.

7 For they have sown the Wind, and they shall reap the Whirlwind: it hath no Stalk: the Bud shall yield no Meal: if so be it yield, the Strangers shall swallow it up, i. e. by their betaking themselves to the Worship of the Calves, &c. out of Politick Ends, (b) the Kings of Israel have taken altogether Wrong measures to establish their Kingdom: for they shall fail of the End aim'd at thereby; and whatsoever Worldly Advantages or Riches they may have got, they shall fall at last into the hands of their Enemies.

8 Israel is, i. e. shall be as Certainly as if He was Already swallow'd up, or entirely conquer'd by the Assyrians. Now shall they, i. e. I have already decreed that they shall be Captives among the Gentiles, as a vessel wherein is no pleasure, i. e. which I like not as being Unfit for my Service.

9 For they are gone up, i. e. shall certainly be carried Captive to Assyria: they shall thus fall into the hands of the Assyrians, as a wild Ass which is One of the most Untractable Creatures, by being Alone by himself, often becomes a Prey to other Stronger Wild Beasts.

For Ephraim, tho' he has hir'd Lovers or Allies, viz. the Egyptians, yet may well be compar'd to a Wild Ass alone by himself, since he has not taken the Way to procure my Protection, and it shall not be in the Power of Egypt to help him, and so he shall be left Alone to withstand the Assyrian Power, and not being Able so to do, shall be subdued thereby.

10 Yea, tho' they have hired the Egyptians to be their Allies among the heathen

(b) 1 Kings 12. 26, 27 &c.

D

Nations:

PARAPHRASE.

Common Version
corrected.

*Because they multiplied
altars at home, altars
shall be multiplied unto
them abroad: they shall
be obliged to worship at
heathen altars, their sin
shall be made their pun-
ishment. See Deut. A. 28.
Jer. 16. 17. & Ch. 9. 13.*

Nations: now will I gather them in order to deliver them into Captivity, and they shall sorrow in a little time for the Burden of Captivity, &c. put on them by the King of Assyria, who has other (i) Princes or Kings Tributary to him. 11 Because Ephraim hath made many Idolatrous Altars which have tended to multiply his Sin, therefore the said Altars shall be unto him the Occasion of my bringing so severe Judgments on him to punish his Sin. 12 I have written to him the great things of my Law, i. e. given him a Law, which if he would have obey'd, it would have made him (k) Great in the Eyes of other Nations, and as containing Rules Great in themselves, i. e. Good and Just, and which would have secured my Favour to him: but they were counted as a strange thing, i. e. He had no Regard to them, as if he knew not by whom the said Laws were given. 13 They sacrifice the Sacrifices of Extortion, i. e. they think to make Amends for their Extortion by way of Bribes, &c. by Offering a Part of what they get thereby or buy therewith to me: They think they have done their Duty if they Sacrifice the Flesh of their Beasts, &c. to me, without having any Regard to the Inward Disposition of their Hearts or True Piety there, and accordingly they eat it as common Meat: therefore the Lord accepts them not; but now will he remember their Iniquity, and visit their Sins: so that they shall be forc'd several of them to return into Egypt, to escape falling into the hands of the King of Assyria, instead of the King of Egypt's coming to drive the Assyrians from them.

IV.
Judah is threat-
ened for it's Re-
liance too much on
Human Means for
Deliverance from
Sennacherib.

14 As Israel has thus forgot to put his Trust in his Maker, and builds strong Places; so Judah likewise for fear of an Invasion by the Assyrians has (l)

the nations, now will I gather them, and they shall sorrow *in a little time for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, but they were counted as a strange thing.

13 They sacrifice *the sacrifices of extortion, and eat it; therefore the Lord accepteth them not: now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 *As Israel hath forgotten his maker, and buildeth *strong places; so Judah hath

ANNOTATIONS.

(i) See 2 Kings 16. 7.

(k) Deut. 4. 6, 8.

(l) As the People or rather Princes of Judah (even in the days of Hezekiah, but as is probable contrary to his own Inclination thereto) are frequently blam'd by Isaiah for seeking Assistance from Egypt by a Confederacy against Sennacherib; so it is not to be doubted, but out of the same Principle they repair'd the Cities of Judah that were afore Fortify'd, and made them stronger, and likely fortify'd others, and rely'd rather on such Human means, than in God's Favour and Protection. Which is that which is here blam'd in Judah. Concerning this See Isai. ch. 29 and 30, &c.

multiply'd

Common Version
corrected.

PARAPHRASE.

multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the * strong places thereof.

Chap. IX.

Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every corn-floor.

2 The floor and the wine-press shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

4 They shall not offer wine-offerings to the Lord, * even because they were not pleasing unto him:

return into Egypt, whence I brought their Forefathers: and the Rest of them, that shall be carried Captive by the Assyrian King Shalmanezar, shall be brought to such Necessity in their Captivity, that they shall not have Corn to eat, but shall be forced to eat even Unclean things, i. e. such things as are not only Unclean by the Law of Moses, but which they also esteem'd Still Unclean, after they forsook the Law of Moses, so far at least as to fall into Idolatry: Such Unclean things shall they be forced to eat for to support Life in Assyria. 4 Whence it shall come to pass, that then They shall not have Wine, wherewith to offer Wine-offering to the Lord, even because they, viz. the Wine-offerings which they made when they had Wine to offer in their own Land, were not pleasing unto him, being either offer'd to Idol-gods, or else to the Lord himself in an Idolatrous

multiply'd fenced Cities: but because they of Judah have relied on such Human Means more than they ought, as well as they of Israel, therefore I will send a fire on his Cities, i. e. an Enemy, viz. the Assyrian which shall set Fire to the said Fenced Cities of Judah, and it shall devour the strong Places thereof, as well as it shall Afore Those of Israel, tho' not in so Great a manner, or so as to put an End to the Kingdom of Judah, as an End shall be put to the Kingdom of Israel by the Assyrians.

Chap. IX. Therefore Rejoice not, i. e. thou shalt not have Reason to rejoice, O Israel, for Joy of Deliverance from the Assyrians, as other People shall, viz. Judah, Egypt and Ethiopia. For the Assyrian shall utterly subdue thee, and put a Final End to thy Kingdom, because thou hast gone a whoring from thy God, thou hast loved a Reward upon every Corn-floor, i. e. by way of Returning Thanks to thy Idol-gods, as if they (m) gave thee Corn, &c. after thy Gathering in of thy Corn thou hast made Feasts, at the places where thou layest up and threshest out thy Corn, in Honour to the said Idol-gods. 2 Therefore also the Floor and the Wine-press shall not feed them, and the new Wine shall fail in her, i. e. thou shalt be spoil'd by thy Enemies of thy Corn and Wine.

3 Further for their Punishment they of Israel shall not much longer dwell in the Lord's land, i. e. in the Land which the Lord gave to their Forefathers: but Some of Ephraim shall for Refuge from the Assyrians

whence I brought their Forefathers: and the Rest of them, that shall be carried Captive by the Assyrian King Shalmanezar, shall be brought to such Necessity in their Captivity, that they shall not have Corn to eat, but shall be forced to eat even Unclean things, i. e. such things as are not only Unclean by the Law of Moses, but which they also esteem'd Still Unclean, after they forsook the Law of Moses, so far at least as to fall into Idolatry: Such Unclean things shall they be forced to eat for to support Life in Assyria. 4 Whence it shall come to pass, that then They shall not have Wine, wherewith to offer Wine-offering to the Lord, even because they, viz. the Wine-offerings which they made when they had Wine to offer in their own Land, were not pleasing unto him, being either offer'd to Idol-gods, or else to the Lord himself in an Idolatrous

V. Judgments are further denounced against Israel for their many and great Sins.

For the heathen nations who do not their gods but only idols.

(m) Chap. 2. 5.

PARAPHRASE.

Common Version
corrected.

manner, viz. before the Golden Calves. Their Sacrifices, if they had Proper things to offer, shall not be pleasing to God, because they shall be unto them as the Bread of Mourners: All that eat thereof shall be polluted, i.e. because they during their Captivity shall be in the state of Mourners for the Dead, and so Unqualify'd according to the Law to offer any Sacrifice, Any thing offer'd or touch'd by them being to be esteem'd Polluted: But not to insist on this Reason last mention'd, 'tis sufficient to express more plainly the reason given just afore: why they shall not offer Sacrifices in their Captivity in such manner as shall be pleasing unto God, viz. not only for that they shall not then dwell in the Lord's Land, (as v. 3,) and so not have Liberty or Opportunity to offer them at the Place appointed by God, even his Temple at Jerusalem; but also because their Bread or Food which they shall then have or be able to get, shall be but enough for to keep their own Soul and Body together, and so they shall not be able to spare Any of it to come into the House of the Lord for an Offering. 5 And since this will be your Case as to your Inability to offer the Common Daily Sacrifices unto God, What will ye do, i.e. how much more Unable will ye be to offer the Extraordinary Sacrifices, &c. requir'd by the Law to be offer'd in the or on any Solemn Day, and in the or on any Day of the Feast of the Lord, i.e. at any of the Great Feasts appointed by God? 6 And the like shall be the Case of those that escape the Assyrians: For lo, they, i.e. at least the Generality or Chief of them are gone, i.e. shall go into Egypt, because of avoiding Destruction or Captivity by the Assyrians: And as Egypt shall gather them up, or receive such as flee from the Assyrians, so Memphis a Chief City of Egypt, to which they shall betake themselves, shall bury them, i.e. they shall dye there without ever Returning into their Own Country: the pleasant or places desir'd by their Enemies for their Silver laid up therein, Nettles shall possess them, i.e. their Enemies shall take and destroy them; and Thorns shall be in the places where their Tabernacles or Houses stood. 7 And it shall not be long first, for the Days of Visitation are come, the Days of Recompense are come, Israel shall be made to know it, viz. whether the True Prophet sent to them by God, or their False Idol-propheet is a Fool; which of the Two that says he is the Spiritual man or guided by a Divine Spirit is Mad: This shalt thou Israel be made to know for the multitude of thine Iniquity in listening to False Prophets, and the

their sacrifices shall be unto them as the bread of mourners: all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord.

5 What will ye do in the solemn day, and in the day of the feast of the Lord?

6 For lo they are gone, because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.

7 The days of visitation are come, the days of recompense are come, Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine Iniquity, and the great hatred.

great

Common Version
corrected.

PARAPHRASE.

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, and hatred in the house of his God.

9 They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness: I saw your fathers as the first-ripe in the fig-tree at her first time: *but* they went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved.

11 As for Ephraim, their glory shall fly away like a bird; from the birth, and from the womb, and from the conception.

12 Tho' they bring up their children, yet will I bereave them,

great Hatred thou hast against the True Prophets.

8 The Watchman of Ephraim was with my God, *i. e.* the True Prophet that, like a faithful Watchman gives Warning of approaching Calamities, comes from or is sent by God to endeavour to save Ephraim, but the False Prophet is as a Snare of a Fowler in all his ways, and hatred in the House of his God, *i. e.* ensnares him into the Mischieves or Calamities coming on him, by enticing the People to continue in Idolatry, which he do's out of his hatred to the Temple of God at Jerusalem.

9 They have deeply corrupted themselves, as in the days of Old, when they forced (n) the Levite's Concubine at Gibeah till she died: therefore he will remember their Iniquity, he will visit their Sins. 10 I found Israel like Grapes in the Wilderness: I saw your Fathers as the first-ripe in the Fig-tree at her first time, *i. e.* I was pleas'd with the Pious Actions of your Forefathers after they came out of Egypt, as One is pleas'd with a Bunch of good Grapes, especially in a Desert place where is no Water, and when he is thirsty; or with the First-ripe Figs in their Season: but they Many of them went to the Worship of the Idol (o) Baal-peor, and separated themselves from my Worship to worship that Idol to their Shame and Destruction, as they found at last; and their Abominations were according as they loved, *i. e.* they worship'd also several other Idols as their sinful Inclination lead them. So that the present Israelites are a Race of Wicked Men, and by obstinately following the Idolatry of their Forefathers, render themselves justly liable to partake of the Punishment still remaining Due to their Fathers Sins, as well as to their Own.

11 Therefore as for Ephraim, their Glory shall fly away like a Bird, *i. e.* shall speedily cease: even their Glory that arises from the Birth, and from the Womb, and from the Conception, *i. e.* from their Confidence of a multitude of Children arising to strengthen again their Nation, and which should quickly arise from the Fruitfulness of their Women, which had either already brought forth, or at least Conceived and were Big with Child. 12 For tho' they bring up their Children, yet will I bereave or

The faithful prophets the Church's true watchmen have the fear & love of God in their hearts, & a earnest solicitude for the welfare of their charge, that truly warn them of th^r danger; but the false prophet having no respect for God nor his worship seek only to make their profit of the people by flattery, thus en- snaring them into certain destruction.

(n) Judg. 19. 22, &c.

(o) Numb. 25. 3.

PARAPHRASE.

Common Version
corrected.

† Or, none shall be left to
grow up to manhood

The Chaldee Paraphrast has
it "The congregation of
Israel while they observed
the Law was like to Tyre
in prosperity & security."

† This was a place remark-
able for many wonderful
manifestations of Divine
power: a place where they
renewed the covenant with
God by circumcision which
they had for born in the
wilderness. Thus their sin
was greatly aggravated
by making this place the
chief in their idolatrous
worship.

take them away, that there shall not be a Man left: yea, this Wo shall be also or even to them when I depart from them, i. e. deliver them to be carried Captive out of my Land, and so as it were from me.

13 Ephraim, particularly the City of Samaria, as I saw Tyre, (p) is planted or situated in a pleasant or strong Place: but tho' Tyre shall stand out against the Assault of Shalmaneser the King of Assyria, yet Ephraim or Samaria shall not, but be taken by the said King, and so shall bring forth his Children to the Murderer, i. e. Shalmaneser shall order them to be slain.

14 But rather than this should be the Sad Fate of their Children, I Hosea thy Prophet humbly beg leave out of Pity to them to beseech thee to Give them, O Lord: What wilt thou have me to give them? Why rather give them a miscarrying Womb, and dry Breasts, (q) i. e. let them have no Children, than bear Children to be thus murder'd. 15 In Answer to thy Request, I tell thee, that the Slaying of their Children will be but a just Punishment for the long Wickedness of them and their Forefathers, for I remember all their Wickedness in the Idolatry they have been guilty of at Gilgal, and all the other Offences as well as Idolatry that they have been guilty of, since they first encamp'd in Gilgal on their first Entrance into Canaan: for there I hated them, or begun (r) to shew my Displeasure against them after their Coming into Canaan, by reason of the Sin Achan there committed: for the Wickedness of their doings I will drive them out of the Land where my House is, and as they love not That, so I will love them no more, till they shall be brought to Repentance by their Captivity: All their Princes are Revolters. 16 Ephraim is, i. e. shall be speedily smitten, their Root is dried up, they shall bear no Fruit, i. e. be shall be cut down like a dead Tree: yea, tho' they bring forth, yet will I slay even the beloved Fruit of their Womb. 17 My God will cast them away, because they did not hearken unto him: and they shall be Wanderers among the Nations.

that there shall not be a man left: yea, wo also to them when I depart from them.

13 Ephraim, as I saw Tyre, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O Lord: what wilt thou give? give them a miscarrying womb, and dry breasts.

15 All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolvers.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, tho' they bring forth, yet will I slay even the beloved fruit of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

17 My God will cast them away, because they did not hearken unto him: and they shall be Wanderers among the Nations.

ANNOTATIONS.

(p) This is to be understood of Old Tyre, which stood on a Rising ground or Hill on the Continent, and near the Shore of the Mediterranean Sea.

(q) Compare Luke 23. 29.

(r) Read Josh. 7.

Chap.

Common Version
corrected.

PARAPHRASE.

Chap. X.

Israel is an empty vine he bringeth forth fruit unto himself: according to the multitude of his fruit, he hath increased the altars; according to the goodness of his land, they have made goodly images.

2 Their heart is divided; now shall they be found faulty: he shall break down their altars: he shall spoil their images.

3 For now they shall say, We have no king, because we feared not the Lord; what then should a king do to us?

4 They have spoken words swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Bethaven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it.

6 * Even it shall be carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 As for Samaria, her king is cut off as the fume upon the water.

Chap. X. Israel is as an Empty or barren Vine to me, forasmuch as he brings forth Fruit, not unto me, but unto himself, i. e. he abuses the Wealth and Plenty I gave him to sinfull Ends, viz. according to the multitude of his Fruit, he hath increased the Altars; according to the goodness of his Land, they have made goodly Images. 2 Their Heart is divided between Me and Idols; now shall they be found or appear to be Faulty in thus thinking, that I will be content to have any Other God worship'd besides me: He, viz God by Shalmaneser King of Assyria shall break down their Altars: he shall spoil their Images. 3 For now shortly they shall say, We have no King, because we feared not the Lord; what then should a King do to us? i. e. it is not possible for a King to save us, when God is against us. 4 They have spoken evil Words, particularly by swearing Falsly in making a Covenant, i. e. by not keeping the Covenants they have made with God (s) or Man: thus Judgment springeth up as Hemlock in the furrows of the Field, i. e. by their foremention'd Falshood it comes to pass, that there is nothing but Injustice practis'd thro' the whole Kingdom, and in like manner God's Judgment or Punishment shall overspread the whole Kingdom. 5 The Inhabitants of Samaria shall fear because of the Calves (s) of Bethaven: for the People thereof shall mourn over it, and the Priests thereof that rejoiced on it, for the Glory thereof, because it is departed from it. 6 Even it shall be carried unto Assyria for a present to King (s) Jareb: Thus Ephraim shall receive shame, and Israel shall be ashamed of his own counsel. 7 As for Samaria, the King is, i. e. shall be certainly and speedily cut off, as having no more Strength or Power to resist his Enemy, than there is in the Fume upon the Water. 8 The high

VI.
Israel is further
threatened with
Captivity, and
Judah promised
Deliverance.

*The punishment of their
iniquities shall overspread
them & destroy their pro-
sperity as hemlock or some
poisonous weed destroys
the rising grain.*

ANNOTATIONS.

(/) This refers to their Breaking their Covenant with God by Idolatry, &c. and with the King of Assyria by Confederating with the King of Egypt, as 2 Kings 17. 3, 4.

(s) See Chap. 4. 15.

(t) See Chap. 5. 13.

Places

PARAPHRASE.

Common Version
corrected.

They shall wish to be hid
down beneath the pines of
their idolatry from the trials
that are overtaking them.

Places also of *Beth-Aven*, the *Calf* which was the *Chief or First Sin* of *Israel* shall be destroyed: the *Thorn* and the *Thistle* shall come up on their *Altars*; and they shall say to the *Mountains* for fear of their *Enemies*, *Cover us*; and to the *Hills*, *Fall on us*.
 9 O *Israel*, thou hast sinn'd from or as in the days (u) of *Gibeah*: there they stood, viz. the *Army* of the other *Tribes* against the *Benjamites*, some of which last *Tribe* had been guilty of the *Iniquity* committed in *Gibeah*: the *Battle* in *Gibeah* against the *Children* of *Iniquity* did not overtake them, i. e. tho' the other *Tribes* did not at *First* get the *Better* of the *Benjamites*, who took *Part* with their *Wicked Brethren* that had been guilty of the said *Iniquity*, yet at last they *Fully* punish'd the said *Iniquity* on the *Benjamites*, by cutting off all the *Men* of *Benjamin*, except only six hundred. And in like manner *God* will now at length *Fully* punish the *Wickedness* of *Israel*.
 10 It is in my *Desire* that I should chastise them, i. e. *Israel* has dealt so *Wickedly* both as to the *Heinousness* and *Obstinacy* of their *Impiety*, that it is but *Agreeable* to my infinite *Justice*, when my *Mercy* in *Forbearing* them so long can't have its due effect, for me (w) to be pleas'd in vindicating my *Holiness* and *Honour* by the *Punishment* of such *Impenitent Wretches*: And the *People*, viz. the *Assyrians* shall be gather'd against them to punish them, when I shall as it were bind them hand and foot, to deliver them into the hand of the *Assyrians*, for their two signal *Transgressions* in setting up the two *Golden Calves*, viz. One at *Bethel* and the Other at *Dan*. 11 Even *Ephraim* shall be as an (x) *Heifer* that is taught, and so long used thereto, that she loves to tread out the *Corn*: Even so have I decreed to bring the *Yoke* on her *Once* fair Neck, i. e. *Ephraim* shall continue so long in *Captivity*, that by being used so long to bear *Afflictions* and to submit to his *Masters*, he shall at length bear his *Captivity* and *Slavery* as *Quietly* as if he loved it: for to this *Degree* will I cause him to be *Subject* to *Captivity* and *Slavery*. I will

8 The high places also of *Aven*, the sin of *Israel* shall be destroyed: the *thorn* and the *thistle* shall come up on their altars; and they shall say to the mountains, *Cover us*; and to the hills, *Fall on us*.

9 O *Israel*, thou hast sinned from the days of *Gibeah*: there they stood: the battle in *Gibeah* against the children of iniquity did not overtake them.

10 It is in my desire that I should chastise them: and the people shall be gathered against them, when * I shall bind them for their two transgressions.

11 And *Ephraim* is as an heifer that is taught, and loveth to tread out the corn, but I passed over upon her fair neck: I

11 ver. In these words, under expressions describing how an husbandman doeth deal with such heifers as are fit to be set to work: *God*, by sooth his dealing with *Ephraim*, or *Israel* (understanding by that name, in the first place all of them, as it is elsewhere used, the express naming of *Judah* & *Israel* ascribed even to require that they be included tho' only *Ephraim* is whom the prophet then chiefly spoke be named. By his saying that *Ephraim* was taught, may be understood *God's* teaching *Israel*; by his gentle handling his fair neck, that a great benefit & loving kindneſs he afforded them to his service: by his putting on his yoke, the giving to them his Law: & by his setting *Judah* to plow & *Ephraim* to break the clod, the precepts & ordinances which he commanded them to make their study & practice: that so they might as in the next ver. follows sow &c.

ANNOTATIONS.

- (u) See Chap. 9. 9. and read *Judg.* 20. (w) See *Prov.* 16. 4.
 (x) Here again *Ephraim* seems resembled to an *Heifer*, in allusion to the *Golden Calves*, as afore *Chap.* 4. 16.

make

Common Version
corrected.

PARAPHRASE.

will make Ephraim to ride: Judah shall plow, and Jacob shall break his clods.

12 Sow to your selves in righteousness, reap in mercy: break up your fallow ground: for * there is yet time to seek the Lord, and he will yet come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon her children.

make Ephraim to be subject to Slavery in such a manner as if he were rid upon by the Assyrians. But after the said Captivity of Israel, Judah shall still continue to plow, and that Part of Jacob shall break his Clods, i. e. Judah shall enjoy their Country, because they shall return unto me and renounce at least Openly their Idolatry during the Reign of Hezekiah, and also afterwards on Manasses Repentance, and in the Reign of Josiah. 12 Likewise if ye of Israel will yet Sow to your selves in Righteousness, ye shall reap in Mercy, i. e. if ye will Repent, and for the future walk Righteously, ye shall yet reap the Benefit of such your Repentance and obtain Mercy. Break up your Fallow ground, i. e. Be ye of a Contrite and penitent Heart, and root out there all evil Inclinations: for there is yet time allow'd you to seek the Lord, and he will yet come on your Repentance, and rain Righteousness upon you, i. e. give you such a measure of his Grace, as shall enable you to walk Righteously, if ye will make a right use of his Grace. 13 Ye have plowed or contrived and actually committed Wickedness, and ye have already reaped in great measure, and shall yet further reap the Fruit of your Iniquity, ye have eaten the Fruit of your Lies, or Falsehood both toward God and Man. Because thou didst trust in thy Idolatrous Way, that thou shouldst be help'd by thy Idol-gods, if not by Me, and also in the multitude of thy mighty Men. 14 Therefore shall a Tumult arise, or be caus'd by the Assyrians among thy People, and all thy Fortresses shall be spoiled, as (y) Shalman-eser afore spoiled (z) Beth-arbel in the day of Battle: even as the Mother was dashed in pieces upon her Children on taking the said Cities, so shall it be done to you of Ephraim on the taking of

ANNOTATIONS.

(y) When an Hebrew word is a Compound, it is very usual to leave out one part of the said Compound: Thus here *Shalman* is put for *Shalmanezzer*, as above v. 8. *Aven* is put for *Beth-aven*.

(z) It is evident that *Beth-arbel* is here mention'd in allusion or reference to *Beth-el* in the following Verse, and so 'tis not Reasonably to be doubted but *Beth-arbel* was not only a City or Town as *Beth-el* was, but also a Place remarkable for some Idolatrous Temple. There were several Cities in those Eastern parts call'd *Arbel*, as particularly That, near which *Darius Codomannus* and *Alexander the Great* fought.

E

Samaria.

12. ver. He proceeds in the same figure of language, expressing in terms belonging to ordinary husbandry such duties as were required of them in their service of God, with this difference, that they who were before compared to an harrow in respect of such parts of work as were proper to it are here spoken of as the husbandman, the sower, & reaper, it being not unusual in figurative or proverbial expressions, in reference to diverse actions or properties to liken one & the same thing to diverse.

PARAPHRASE.

Common Version
corrected.

Samaria. 15 And particularly so shall the Assyrians on their taking of Bethel do unto you, because of your great Wickedness particularly in worshipping (at least Before) the Calf there set up. In a morning, or on a sudden and without delay after the taking of Samaria, shall the King of Israel be cut off, i. e. destron'd from being any longer King, and no other King shall be set up in his Stead, but an End put to the Kingly Government and Kingdom of Israel, so as that it shall be no longer a State or Nation.

15 So shall Beth-el do unto you, because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

Chap. XI.

When Israel was a child, then I loved him, and called my son out of Egypt.

Chap. XI. When the People of Israel was as a Child, i. e. in a State of Childhood, viz. during the Generations of Jacob, and his twelve Sons the Patriarchs of the twelve Tribes, and so at their First Coming into Egypt, then I lov'd him, because he walk'd in Obedience to me: and out of my said Love, when the due Time was come, by Moses I call'd him as my Son or peculiar People out of Egypt: And as herein Israel was a Type of what God should do Afterwards in respect of the Child Jesus, so the same was Literally (a) fulfill'd by God's calling Joseph to come out of Egypt together with the Child Jesus, who is Literally the Son of God. 2 But Israel did not behave himself toward me as a Dutiful Son, in many respects after he was come out of Egypt: but as they, viz. my Prophets called on them to cleave Obediently to me, so instead thereof they went from me contrary to the Calls of Them who were my Prophets, or their other Lawfull Teachers appointed by me: Even they sacrificed unto Baalim, and burnt Incense to graven Images. 3 I taught Ephraim also to go, taking them by their Arms, as Mothers are wont to do when they teach their Children to go, i. e. it was I that led them safe from Egypt into Canaan, and enabled them to withstand their Enemies, which they had not Human Force to do: but they knew, i. e. consider'd not that I healed them, i. e. conducted them with Safety and Health thro' the Wilderness. 4 All along I drew them, i. e. endeavour'd to draw their Love and Affection to me, with Cords of a Man, even with Bands of Love, i. e. by such Means as Reason teaches Men to use in order to win the Affections of Others, as being most Proper in themselves, viz. by shewing my Great Love to them in Conferring many and great Benefits on them: And or even I was to them as they that take off the yoke, that is on the Necks of Oxen by

2 As they called them, so they went from them: they sacrificed unto Baalim, and burnt incense to graven images.

3 I taught Ephraim also to go, taking them by their arms, but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love, and I was to them as they that take off the

(a) Matth. 2. 15.

drawing

VII.
Israel is reprov'd for his base Ingratitude by Idolatry, & further threatened with fore Judgments & Captivity, but yet so as not utterly to be destroy'd.
God appeals to them in proof of his care & protection of them in the infancy of their state as a nation; & notwithstanding their ingratitude, he leading them safely out of Egypt thro' the wilderness & establishing them in the land of Canaan; using all along only rational & convincing means to win their love & affection.

with such care as a Father would guide a beloved child: And God dealt with Israel as a merciful husbandman who soft lieth up the yoke, or taketh it off that it may not hurt the labouring oxen, & that they may feed with greater ease on that plenty which he supplies them.

Common Version
corrected.

PARAPHRASE.

yoke on their jaws,
and I laid meat unto
them.

5 He shall not re-
turn into the land of
Egypt, but the Assy-
rian shall be his king,
because they refused
to return.

6 And the sword
shall abide on his ci-
ties, and shall con-
sume his branches,
and devour them, be-
cause of their own
counsels.

7 * Even my peo-
ple are bent to back-
sliding from me: tho'
they called them to
the most high, * they
would not together
exalt him.

*drawing it over their Heads and so over their Jaws,
and I laid meat unto them, i. e. I not only deliver'd
them from their Bondage in Egypt, but gave them
the possession of the most plentiful Land of Canaan.
Notwithstanding the People of Israel have liv'd in a
Constant Disobedience to me, ever since they erected
themselves into a New Kingdom, and withdrew their
Allegiance from the House of David. And to escape
the Punishment I am bringing on him by the King of
Assyria, he has confederated lately with the King of
Egypt: 5 But He, viz. the generality of Israel shall
not be able to return or flee for Refuge into the Land
of Egypt, but the Assyrian shall be his King by Con-
quest, and carry him Captive into Assyria, because
they refus'd to return to me by Repentance. 6 And
the Sword shall abide on his Cities, and shall con-
sume his Branches, i. e. People, and devour them, be-
cause of their own Counsels. 7 Even my People are
bent to backsliding from me: tho' they called them
to the most High, they would not together exalt him.
i. e. tho' God had shewn them their Folly and Wicked-
ness as to the Golden Calves, in that the (b) Assy-
rians had now carried away Both of them; and tho'
(b) Hezekiah had lately invited them of Israel to come
and join with his People of Judah, in celebrating the
Passover at Jerusalem as God appointed, and tho' several of Israel did so;
yet the Generality of Israel did not, especially Hoshea their King and his
Princes, tho' they hinder'd not such as had a mind to go to the Passover
at Jerusalem, yet they would not go themselves, and so join All together,
viz. both Israel and Judah, to celebrate the said Feast, and thereby to
exalt the Honour of the God of Israel; as such a Conjunction again would
have done. But they likely, as Hoshea and his Princes gave way to such
of Israel, as would go to Jerusalem to celebrate the Passover according to
Hezekiah's Invitation, so they did it Only out of a Politick end, viz. to
try and see how the People of Israel stood Affected toward the True Wor-
ship of God; and consequently how likely they might be to return to their
Obedience to the House of David, had they Opportunity. And therefore
Hoshea the King of Israel having Once made the foremention'd Trial,*

† the Prophets

† the Prophets

A N N O T A T I O N S.

(b) Read 2 Chron. 30. & 31. 1. and Dean Prideaux's Connexion of the Old
and New Test. &c. Part 1. B. 1. under the fourteenth Year of Ahas, and the se-
cond Year of Hezekiah.

PARAPHRASE.

Common Version
corrected.

8 &c ver. A pathetic apostrophe beautifully expressive of the tender mercy of God who will not bring upon them that irretrievable destruction which their iniquities have deserved, but will preserve a remnant wherewith to re-establish a Church, the virtue of his gracious covenant with their ancestors.

† I will not change Jerusalem for any other city. (meaning the spiritual city of God the faithful Israel.)

began thereby to fear the Consequences of it, and to think of some New way for With-holding his People from having any Desire to go to Jerusalem to celebrate the Feasts prescrib'd by the Laws, tho' the Golden Calves set up by Jeroboam the First for that purpose were now Both carried away by the Assyrians. And such the Intention of Hosea and his Princes, &c. is probably denoted by the Peoples being Bent to Back-sliding at the Beginning of this Verse; such their Intention being a New and Great Instance thereof, which provok'd God now shortly to destroy their Kingdom, notwithstanding his gracious Affection to them as follows. 8 How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim, (c) i. e. How shall I utterly destroy thy Kingdom so as to be No more, as I destroy'd Admah and Zeboim together with Sodom and Gomorrah, so as Never to be more inhabited? Tho' such a Punishment is no more than Israel has deserv'd, yet of my infinite Mercy mine Heart is turned within me, my Repentings are kindled together, i. e. I will spare Israel so Far, that tho' I will punish him, as I have foretold, by putting an End to his present Kingdom which shall never be restor'd as Such, or Distinct from that of Judah, or to which Judah shall be Subject, yet I will not execute the Fierceness of mine Anger according to the Rigor of Justice: After Samaria is taken, and Israel carried Captive by the Assyrians, &c. I will not return like a most Enrag'd Enemy to search if any have escap'd his Fury, after the First taking of a City, for I purpose not utterly to destroy Ephraim, i. e. the People of Israel themselves. For I am God, and not Man, the holy One in the midst of thee, i. e. I am Unchangeable, and therefore Even the great Wickedness of present Israel shall not make me change my former Purposes, and even Gracious Promises, to the Seed of Abraham, &c. and therefore I will not enter into the City of Samaria, &c. as it were a second time, to destroy Utterly the Ten Tribes, as an Enrag'd Enemy enters a second time a City taken by him, in order to destroy Utterly all the Inhabitants thereof.

8 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man, the holy One in the midst of thee, and I will not enter into the city.

10 They shall walk after the Lord: he

VIII. 10 On the Contrary, I will make Good my Gracious, Former, and Free Promises to Israel, and will order things, that again They shall repent and walk after the Lord, viz. As on their Return to their Own Country.

(c) Compare Gen. 14. 8. and 19. 24, 25. and Deut. 29. 23.

together

Common Version
corrected.

PARAPHRASE.

shall rore like a lion: when he shall rore, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the faints.

Chap. XII.

Ephraim feedeth on wind, and followeth after the east-wind: he daily encreaseth lies and desolation, and they do make a covenant with the Assyrians,

deliver Judah from all his Enemies, and prolong his Kingdom in Prosperity: tho' I deliver up Israel to his Enemies, and put an End to his Kingdom, it being what their Continued Impiety calls for. Chap. XII. For Ephraim feedeth on Wind, and followeth after the East-wind, i.e. he takes such Measures for his Safety, which will no more procure it, than the Wind will satisfy an hungry Stomach. He daily increases Lies, and thereby the Cause of his approaching Desolation: And or even they do make a Covenant with the Assyrians to be Tributary (e) to them, and yet

together with the other Two Tribes upon their Release from the Babylonish Captivity: So more especially at their general Conversion, viz. of all then living of All the Twelve Tribes to Christianity toward the latter end of the Christian State. Then He, viz. God shall rore like a Lion: when he shall rore, then the Children shall tremble, (d) and come in hast from the West, i.e. For the Conversion of the Jews or Twelve Tribes at last to the Gospel, God shall be pleas'd to exert his Power in some such extraordinary manner, as shall fully convince them that the Blessed Jesus is the True Christ, and hereupon they shall with due Humility and Trembling confess and repent of their former Obstinate Unbelief, and acknowledge and worship Jesus as Christ; and after such then Conversion, God shall further exert his Power in bringing to their Own Country All the Jews that are any where dispers'd, as many are and will be in these Western parts of the World. 11 Likewise they shall tremble and come flying as a Bird out of Egypt, and as a Dove out of the Land of Assyria: and I will place them in their Own Country where they shall build Houses, says the Lord.

12 But alas! at present Ephraim compasseth me about with Lies, and the House of Israel with Deceit, i.e. behaves himself in all his Dealings towards me Wickedly: But Hezekiah the present good King of Judah yet rules with God, and is faithful with the Saints, i.e. rules strictly according to my Laws, and promotes my true Religion All he can among his People, who by following the good Example and Orders of their King walk as Saints, or as the holy People of Me their God. And for this their Piety I will yet

11. or by these similitudes is expressed the ready coming in of the dispersed Israelites & Gentiles at God's powerful voice in the Gospel to the Church as Jer. 31. 8. Egypt & Assyria, the chief places of their captivity are full for all the countries whither they are or shall be dispersed or from whence they shall come to the faith of Christ, to the Christian Church, & to the heavenly Jerusalem.

IX.

Judah is commended for his Piety under Hezekiah, & yet threatened with punishment for the Hypocrisy of some: And Israel is still threatened with Captivity, for its Obstinate Impiety.

(d) The Hebrew word may signify Both.

(e) See 2 Kings 17. 3, 4.

PARAPHRASE.

Common Version
corrected.

Oil with other Presents is carried into Egypt to induce the Egyptians to assist and defend Israel in casting off his Subjection to the King of Assyria. 2 The Lord hath also a Controversy with Judah, and will punish Judah according to his Ways; according to his Doings will he recompense him, i. e. Tho' for the sincere Piety of Hezekiah and Others in Judah God will prolong the Kingdom of Judah, and not suffer the King of Assyria to put an End thereto, as he should to the Kingdom of Israel; yet for the Concurrence of Many yet living in Judah with the Idolatry of Ahaz, and for the yet Inclination of Many to Idolatry, and so for their Insincerity as to their performing the outward Rites of Religion according to the Laws of God, it being rather by Force and in Compliance to the strict Commands of Hezekiah, than out of Choice or their own Approbation: for a Punishment of these things the Prophet foretells, that God would permit Sennacherib to invade and over-run even Judah also for a Time, but not so as to take Jerusalem, &c.

and oyl is carried into Egypt.

2 The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

3 He took his brother by the heel in the womb, and by his strength he had power with God:

3 The Consideration of God's Favours to their Father Jacob, if duly weigh'd, would be enough to induce all his Posterity to serve God Faithfully, even out of Gratitude. For He, viz. Jacob had such extraordinary Strength vouchsaf'd him even in the Womb, that he took his Brother by the heel in the Womb, whereby also was denoted that he should obtain the Right of Primogeniture from Esau: and by his strength he had Power with God. 4 Yea, he had Power over the Angel, and or even so that he prevail'd: for he wept and made Supplication unto him, viz. the Angel when he perceiv'd that He was no other than God himself, and so prevail'd: He, viz. Jacob found or met with him, viz. God in Beth-el, and there he spake with us, i. e. our Father Jacob. 5 Even the Lord God of Hosts, the Lord is his Memorial: And according to his Promises to our Father Jacob, he has given his Posterity the Land of Canaan to possess it hitherto. 6 Therefore turn thou, People of Israel, unto thy God: keep Mercy and Judgment, and wait on or serve thy God Continually, and he will make thee Continually to dwell in the said Land.

4 Yea, he had power over the angel, and prevailed: he wept and made supplication unto him: he found him in Beth-el, and there he spake with us.

5 Even the Lord God of hosts, the Lord is his memorial.

6 Therefore turn thou to thy God: keep mercy & judgment, and wait on thy God continually.

7 But

This may seem to clash with the commendation ver. 13th & 14th. but in that place respect is had only to their way of worship & Religion which as yet they retained sincere: here they are reproved for their corrupt manners & practices so inconsistent with their professions.

X.
The People of Israel are put in mind of God's Great Favour to their Father Jacob.

The intention of the prophet is to show them their degeneracy from the faith of their Father Jacob, whose pious importunity obtained him such great favour with God. While they forsake that mercy which he with such constant endeavour sought, they put God from them, & that he replace where Jacob was with him & avouches him for a God to him & his posterity. Here then the prophet rebukes them to repentance & a holy life as the means of propitiating the Divine Majesty.

Common Version
corrected.

PARAPHRASE.

7 He is a merchant, the balances of deceit are in his hand: he loveth to oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me, that were sin.

9 And I that am the Lord thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days * appointed.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

11 * Yet there is iniquity in Gilead: surely they are vanity, they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.

12 * Tho' Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.

13 And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him:

7 But so far is Israel from thus serving God as he ought, that He is become rather as a Canaanite or a Merchant that cheats; for the Balances of deceit are in his hand: he loveth to oppress.

8 And Ephraim said, Yet I am become Rich, I have found me out Substance: in all my Labours they shall find none Iniquity in me, that were Sin, i. e. Ephraim wrongly infers, that in what he has hitherto done, he has committed no Sin, because he has prosper'd thereby and grown Rich, which he looks on as a Token of God's not being Displeas'd with him. But he shall find the Contrary to his Sorrow.

9 And or even I that am the Lord thy God that brought thee from the Land of Egypt, will yet make thee to dwell in Tabernacles, as thou didst in the Wilderness wandering or moving from place to place for the days appointed, viz. for Forty years: In like and worse manner shalt thou wander or have no fixt settled Dwelling during thy Captivity by the Assyrians.

10 I have also spoken by the Prophets, and I have multiplied Visions, and used Similitudes by the ministry of the Prophets to bring thee to Repentance, and so to prevent thy Misery, but All in vain.

11 Yet there is Iniquity in Gilead: surely they are Vanity, i. e. the false Gods they worship are Vanity: yet they Sacrifice Bullocks to such Gods also in Gilgal: yea, their Altars are as thick as heaps in the furrows of the Fields.

12 Tho' they may know, that it was by my special Providence, that of Old their Father Jacob fled safely from his Brother Esau into the Country (ee) of Aram or Mesopotamia, and there Israel served for a Wife, and for a Wife he kept Sheep, and God wonderfully enrich'd him thereby afore he return'd out of Aram, and brought him safe back again, with his Wives and Children into Canaan.

13 And afterwards by a Prophet, viz. Moses, the Lord brought the People of Israel out of Egypt, and by a Prophet, viz. Moses as God's Instrument, was he preserv'd from the Egyptians, by Moses leading him thro' the Red Sea, &c.

14 Notwithstanding which and all God's Mercies since, Ephraim provok'd him to anger most bitterly: therefore shall he leave his Blood upon him, i. e. God

(ee) See Gen. 28. 5.

XI.
Israel is further
threatened for his
Idolatry and Ingrati-
tude, &c.

This & the following verses contain a contrasted representation of their former state with their present, whereby their pride, covetousness, unbelief & impiety is aggravated by comparing it with the humility, moderation, faith & religious deportment of their ancestor Jacob. His their disregard of their prophet now, is more strikingly exposed by a review of the contrary respect & obedience to Moses.

This passage may also be considered as God's reminding them of the great things he had done for them in raising them from such a low state as that of Jacob to such a glorious as their present, & bringing them through so many difficulties, as by Moses they were brought from Egypt & through the wilderness. By all which their guilt to a gracious God is increased.

PARAPHRASE.

Common Version
corrected.

shall punish his Guilt, as in respect of other Sins, so particularly of shedding innocent Blood; and his Reproach shall his Lord return unto him, i. e. whereas Israel has as it were reproach'd God by forsaking him and turning to Idolatry, for such his Sin God will make him a Reproach among other Nations.

XII.
Captivity and Destruction is further
threatened to Is-
rael.

Chap. XIII. When Ephraim spake, trembling, he exalted himself in Israel, i. e. (f) while Israel be-
hav'd themselves humbly and obediently toward God, they prosper'd and were in great Power: but when he offended in Baal, he died, i. e. after they gave them-
selves to Idolatry, they grew Weaker and Weaker, till they shall shortly cease to be a State. 2 And now they sin more and more: even they have made them molten Images of their Silver, and Idols according to their own Understanding, all of it the Work of the Craftsmen: but now they say to them, They that sacrifice (g) a Man, shall do as great an Act of Religion, as if they did kiss the Calves afore they

and his reproach shall his Lord return unto him.

Chap. XIII.

When Ephraim spake, trembling, he exalted himself in Israel; but when he offended in Baal, he died.

2 And now they sin more and more, * even they have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: * but now they say to them, They that sacrifice a man, do as if they did kiss the Calves.

ANNOTATIONS.

(f) It being certain from the Sacred History, that *All the Time after* the Revolt of the *Ten Tribes* from the House of David, and setting up Jeroboam the son of Nebat to be their King, under the Title of the King of Israel; the Kings and People of the said Kingdom of Israel went on in a *Continued Course of Idolatry* by worshipping the Golden Calves, or at least before them: hence it follows, that what is here said of Ephraim's *Speaking and Trembling*, i. e. having a Due Fear of God, and there by *Exalting himself and Prospering*, can't be understood of *Any time after* the said Revolt, but must be understood of the *Times before it*, as in the Times of the Judges, or of Saul, or David, or Solomon. In which times, when they Duly and Truly serv'd God, as the *whole Body of Israel* prosper'd, so Ephraim may then be said to *exalt himself in Israel*, in as much as it was the *most Potent Tribe of Israel*, at least next to That of Judah. And on the same account, it being the *most Potent of All the Ten Tribes* that revolted from the House of David, and therefore being frequently put Afterwards to denote the *whole Kingdom of Israel* or of the *Ten Tribes*; hence for Jeroboam the son of Nebat setting up the *Golden Calves*, (which tho' not here mention'd, is yet to be understood, according to the usual Method of the Inspir'd Pen-men, who denote frequently *All the Duties of Piety* by mentioning One, and *All Impiety* by One Instance thereof, as here *All the Idolatry of Israel* is denoted by worshipping Baal,) and for Ahab's setting up the Worship of Baal, it is here said that He, viz. Ephraim died, i. e. the Kingdom of Israel decreas'd in Power, till at last it was quite destroy'd by Salmanexer King of Assyria, of which more in the following Note.

(g) It is observ'd in the last foregoing Note, that Jeroboam the son of Nebat set up the *Golden Calves*. and Ahab set up the Worship of Baal in Israel. Now tho' Jehu the son of Jehosaphat destroy'd the Worship of Baal out of Israel, yet He

† Not with any warrant as
Moses had Lev. 8. 5. the
work of the craftsman-
nothing beyond what
themselves & those that
they set on work could
give them, & so run out
of such dead matter as
they made them of. The
like we have objected
to them Ch. 8. 6. If of
God must necessarily be
in it than in the maker,
he that made it being
but a man, that which
is made can be but a
stock. At the men that
sacrifice kiss the calves
kissing the Idols was
among the ceremonies
used in their religious
worship, as see 1 Kings 12.
This was the thing with
they worshipped was near
& approachable was per-
formed upon the object
but it remote by locking
themselves it kissing the
hand Job 31. 26, 27. The new
made Idols not being
held in equal veneration with the golden calves set up by Jeroboam.
they that sacrificed to the new Idols are commanded also to pay the
accustomed homage to the former deities the calves.

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He still kept up the Worship of the *Golden Calves*, (as 2 Kings 10. 28, 29.) and was herein follow'd by *all the Succeeding Kings of Israel*, till *Both* the said Calves were carried Away; That set up in *Dan* by *Tiglath-pileser* King of *Assyria* on his invading and conquering all the North and some other Parts of Israel in the Reign of *Pekah*, (as 2 Kings 15. 29.) and the Other Calf set up in *Bethel* was carried away by *Shalmanezzer* King also of *Assyria* on his invading the remaining Part of the Kingdom of Israel, in the Reign of *Hosea* the last King of Israel. After this when good *Hezekiah* came to be King of *Judah*, and restored there the *True* Worship of God, and as a most Solemn part thereof purpos'd to celebrate the *Passover* in the most Solemn manner he could, and to this end invited also such as were dispos'd in the Kingdom of Israel to the Celebration of the said *Passover*; we read (2 Chron. 30.) that as Many of Israel as were *Truly Religious*, and so dispos'd to lay hold of *This Opportunity* to worship the *True God of Israel* in a public manner, and as *he himself had prescrib'd*, went to *Jerusalem*, and there joyn'd with them of *Judea* in celebrating the said *Passover*. And on their Return into their Own Country, we read (2 Chron. 31. 1.) that they *destroy'd all the Idolatrous Images, and Groves, &c.* as they could. Now from hence it is Generally, if Not Universally, inferr'd by Commentators and Others, that *Hosea*, who was Now King of Israel, was *Well dispos'd* toward the *True* Worship of God, in that He permitted his Subjects to go to *Jerusalem* to celebrate the fore-said *Passover*, and to *break down the Idolatrous Images, &c.* on their Return from the said *Passover*. But I can see no Solid Reason on due Consideration of All Particulars to fall in with this Opinion, tho' Generally if Not Universally receiv'd; This proceeding (I think) from a Want of due Consideration of All Particulars relating to the Reign of *Hosea* the Present King of Israel, and particularly of what is here said in this Chap. 13. 2. of this Prophet *Hosea*, concerning the *Sacrificing of Men*. Indeed it is no wonder, that *this Particular* should not be taken Due Notice of, since I know of No Commentator or Other, that has *Duly distinguish'd the several Parts* of this *Prophetical Book*, so as Clearly to shew, To which Reign of the several *Kings of Israel*, in whose Times *Hosea* prophesy'd, (and yet he prophesy'd from Beginning to Ending so Long, as takes up the Reign of No Fewer than Seven Kings of Israel,) the *several Parts* or *distinct Prophecies* of this Book are to be referr'd. Whence it comes to pass, that no wonder Such as had no Clear Notion of this Matter, should so *Widely differ* in their Interpretation of the *several Prophecies* of this Book, and particularly as to the Text before Us; and also make a *Wrong Inference* from what is said of *Hosea* the Present King of Israel in 2 Kings 17. 2. viz. He did that which was Evil in the sight of the Lord, BUT not as the Kings of Israel that were before him. For from hence it is Generally, if Not Universally inferr'd, that *Hosea* the said King of Israel was Not so *Wickedly dispos'd* as his Predecessors. Which Inference from the fore-said Text is founded on what I have above observ'd concerning the said King permitting his Subjects to go to the fore-said *Passover* on the Invitation of *Hezekiah*. But it is Evident from the Sacred History, that He was from the First Account we there have of him a *Very Wicked person*, inasmuch as he not only *Conspir'd against and slew his Predecessor*, who had as Good a Title to the Crown as He could have; but also Afterwards kept up the *Worship of the Golden Calf*, that was then remaining at *Bethel*, till *Shalmanezzer*, in his First Invasion of the Kingdom of Israel in *Hosea's* Reign, took the said *Golden Calf* that was at *Bethel* Away for a Spoil or Booty, as *Tiglath-pileser* his Father had took away the other *Golden Calf* that was set up at *Dan* some years Afore. Now This Taking away of Both the *Golden Calves*, which from the First setting up of the Kingdom of Israel in Opposition to and Revolt from the House of *David* had been All along That, To or Before which They of Israel had paid their Religious Worship, and

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which Sort of Worship was look'd on as the *Chief and Only Establish'd* Worship of the said Kingdom; hereupon *Hoshea* the present King of Israel might be for some Time at a Loss to Resolve, What Sort of Worship he should set up as the *Establish'd* Religion of his Kingdom for the Future. And while he was in Doubt as to this Matter, He might think it Best to give Way to such of his Subjects as had a Mind to go up to *Jerusalem*, to keep the *Passover* there with Those of *Judah*: Not out of any good Disposition of his Own to the True Worship of God, but to Try the Disposition of his Subjects That way. Accordingly when such of his Subjects as went to the said *Passover*, upon their Return into their Own Kingdom, had express'd Openly their *Great Zeal to the Worship of the True God* by destroying all the Idols, &c. (as 2 Chron. 31. 1.) the said King *Hoshea* hereupon (as may be Reasonably suppos'd) Fearing that his said Subjects would *Quickly return to their Obedience to the House of David*, and draw all the Rest to follow their Examples, should he permit them to go up to *Jerusalem* any more to worship God as he had prescrib'd in his Law; was hereby mov'd and influenced to use the like Method to hinder such a Return of his Subjects to the House of *David*, as *Jeroboam* the son of *Nebat*, and First King of Israel after the Revolt from the House of *David*, had done: That is, tho' *Hoshea* seems not to have had Gold enough to make Two or One more *Golden Calf*, as *Jeroboam* aforesaid did, (according to 1 Kings 12. 26, &c.) yet *Hoshea* judg'd it Necessary to set up some other Worship as the Establish'd Religion of his Kingdom. And hereon He seems to have chosen the Worshipping (as he pretended) even of the True God by *Human Sacrifices*, or *Burning their Sons and Daughters* as Sacrifices to the True God of Israel. And indeed He had as Good a Plea or Pretence for setting up this Sort of Worship, as the True Worship of the God of Israel, as *Jeroboam* had for setting up the *Golden Calves*; and a great Deal Better Pretence. For *Jeroboam* had no other Pretence than That of the *Golden Calf* made by *Aaron*, and worship'd by their *Forefathers*, who were severely punish'd for the Same, however *Jeroboam* colour'd this last Point. But *Hoshea* had the express Command of God, and Ready Obedience of *Abraham* to Sacrifice his Son *Isaac*, to Countenance his Introducing the Worship of God by the Sacrifices of their Children. And as hereby the Meaning of the Verse we are upon is made most Easy and Clear according to the Very Literal Sense of the Words, so this Literal Explication of this Text is very much confirm'd by 2 Kings 17. 17. For as to the Text of *Hosea* Chap 13. 2. hereby the Meaning of the last Clause thereof appears to be this, viz. That whereas in the Former Reigns *Kissing of the Calves* was esteem'd a Chief Act of Devotion, Now instead thereof, as which could not be perform'd by reason of the Calves being took away, the *Sacrificing of a Son or Daughter* was esteem'd a Chief Act of Devotion. By this Exposition the Meaning of the very First Sentence of this Verse is also made most Plain and Easy. For whereas it is said, *Now they sin More or More*, or as it may be render'd more Agreeably to the Hebrew, *Now they add (Sin) to Sin*; hereby may Well be denoted their Now adding the Sin of *Human Sacrifice* to all their former Idolatrous Sins. That this way of Worship by Human Sacrifice was First brought in by *Hoshea* the last King of Israel, may be inferr'd or confirm'd by the abovemention'd 2 Kings 17. 17. where among their Other Sins it is expressly said of Israel, that they caused their Sons and their Daughters to pass thro' the Fire. Which is no where mention'd as done in Any Former King's Reign, as it would in all Probability have been, had they been Guilty of the said Sin, it being a more detestable Sin than that of the Calves, or of *Baal*, or any other Idolatrous Worship. As therefore the several Kings of Israel are all along Branded in Scripture for any New and great Sin, particularly any new Sort of Idolatry they particularly introduced: So it thence follows that this is Not reasonably to be doubted, but that if Any one of the Former Kings of Israel had introduced *Human Sacrifices*,

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He would have been expressly *branded therewith* in Holy Writ. And therefore since no mention of Human Sacrifices in Israel is made, till in this 2 Kings 17. 17. where an Account is given of the Reign of *Hosea*, it is but Reasonable to suppose that it was this Last King of Israel that *introduced Human Sacrifices* among them, upon the last of the Golden Calves being taken away by *Shalmanezzer*. And this is confirm'd by several other Circumstances, as particularly by 2 Kings 16. 3. where it is said of *Ahaz* King of *Judah*, that he *walk'd in the Way of the Kings of Israel*, viz. as to the Worship of Idols, and some other Idolatrous Rites; and then it follows, as a Sin *wherein he went further* than the Kings of Israel had yet gone, viz. *Yea, and made his Sons to pass thro' the Fire* (N.B.) according to the Abominations of the Heathen: Which last clause plainly implies, that herein he *follow'd not*, but went *beyond those of Israel* in making his Son to pass thro' the Fire; This most barbarous Rite having never yet been practis'd in Israel. Now *Ahaz* began his Reign in the Reign of *Pekah* the next King of Israel before *Hosea*, and *Pekah* being slain by *Hosea*, he succeeded him also in the Reign of *Ahaz*. Since therefore it may be fairly inferr'd from what is aforesaid, and particularly from 2 Kings 16. 3. that Human Sacrifice *had never been practis'd* in Israel, when *Ahaz* began it in *Judah*, which must be but One or two years before the Death of *Pekah*, forasmuch as *Ahaz* did not begin his Reign till the *Seventeenth* year of *Pekah*, and *Pekah* reign'd but *twenty* years in All, as 2 Kings 15. 27. and 16. 1. it hence appears still more True, that as there were Human Sacrifices *practis'd for some time* in Israel according to 2 Kings 17. 17. So they were *introduced by Hosea* the last King of Israel. And this will give Us a Very good Reason, Why God deliver'd him into Captivity and put an Entire end to the Kingdom of Israel together with his Reign. Had *Hosea* been Truly so well dispos'd toward the True Worship of God, as is Commonly inferr'd from his permitting his Subjects to go to the *Passover at Jerusalem*, as is aforesaid: Then it would have been but Agreeable to the Divine Method, to have shewn some Favour to *Hosea*, and thereby to have *encourag'd* him to go on in bringing his People Wholly to the True Religion, and his Own Disposition, if Good would have lead him so to have done. But there is no Good Grounds, as I have afore observ'd, to think that *Hosea's* permitting his People to go to the said *Passover*, did proceed from any *real Good Disposition in him* to the True Worship of God. I have abovemention'd *What might be the Cause or Motive* of his permitting his People to go to the *Passover*. To which I shall here add, that had he given Way to his People going Once to the *Passover* out of any *Good Disposition* in Himself to the True Worship of God, the same *Good Disposition* would have inclin'd him, at least to let his People have gone to Other following *Passovers* or other Festivals. Which yet we read not they *Ever did more*. Of which no Better account can be given, than that *Hosea* thought it Best for Politick Ends not to suffer them *to go any more*; viz. lest his People should be thereby induced to return to their Obedience to the House of David. And hereon he introduced Human Sacrifices, following herein the wicked Example of *Ahaz* the late King of *Judah*. By what has been said, we learn how to understand what is said 2 Kings 17. 2. viz. that *Hosea did that which was Evil in the sight of the Lord*, BUT not as the Kings of Israel before him. For the Particle *But* is not to be here understood by way of *Extenuation*, or as if *Hosea* was *not altogether as Wicked* in his Own Disposition as the Former Kings, but the said Particle is to be understood rather by way of *Aggravation* thus: *He did that which was Evil in the sight of the Lord, even Not as the Former Kings but Worse*. And Thus, I hope, I have set this Matter in a clear Light, which I have therefore insisted on the Longer, as being Not afore duly taken Notice of, as I know, by any Writer, and yet being of Importance to be Rightly understood.

were taken away. 3 Therefore they shall be as the morning Cloud, and as the early Dew that passeth away, as the Chaff that is driven with the Whirlwind out of the Floor, and as the Smoke out of the Chimney, *i. e. They shall suddenly be consum'd and come to Nothing.* 4 Even I am the Lord thy God from the Land of Egypt, and thou shalt know *by the Judgments I will bring on thee, that there is no God but I, and therefore thou shouldst have worship'd only Me:* for there is no Saviour beside me, *or which can Save thee out of my hand.* 5 I did know *or take care of thee Formerly* in the Wilderness, in the Land of great Drought, *so as that thou wast nevertheless supply'd there with Water.* 6 According to their Need of Pasture, so they were fill'd, *i. e. tho' they and their Cattle were numerous, yet they wanted not Food to the Full:* They were filled, and their heart was exalted: therefore *as some of their Forefathers did Then, even so now have they of Israel forgotten me.* 7 Therefore I will be unto them as a Lion; as a Leopard by the way will I observe them, *as it were to catch them for a Prey.* 8 I will meet them as *Fiercely* as a Bear that is bereaved of her Whelps, and will rent the Caul of their Heart, *i. e. as such a She-bear tears to pieces Man or Beast she meets, and pulls out their Entrails, &c. so I will rent and break the Heart of Israel by Worldly grief, since they will not do it themselves by Spiritual or Penitential grief for their Sins; and there, viz. in their approaching Captivity will I devour them like a Lion: the Wild-Beast shall actually tear some of them that shall seek for Refuge by fleeing into Woods or like desolate Places, where Wild Beasts are.*

there will I devour them like a lion: the wild beast shall tear them.

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 * Even I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for *there is no saviour beside me.*

5 I did know thee in the wilderness, in the land of great drought.

6 According to their pasture, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.

7 Therefore I will be unto them as a lion; as a leopard by the way will I observe them.

8 I will meet them as a bear *that is bereaved of her whelps,* and will rent the caul of their heart, and

Under the metaphorical term of pasture with which they were filled, is expressed God's great bounty to them, in giving them, in the land of Canaan, all things richly to enjoy.

SECTION V.

Containing a Prophecy of the Restoration of Israel, (together with those of Judah, under the Common Name of Jews,) after the Assyrian and Babylonian Captivity; as also and chiefly the Restoration of all the said Tribes or Jews into their Own Country after

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corrected.

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after their Captivity and long Dispersion by the Romans, viz. on the General Conversion of All the Jews to Christianity, at the Approach or Commencement of the Happy and Triumphant State of the Church, which shall yet be on Earth. This Section contains all the short Remainder of this Book.

9 O Israel, thou hast destroyed thy self, but in me is thine help.

10 I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and * will take him away in my wrath.

12 The iniquity of Ephraim is bound up: his sin is hid.

13 The sorrows of

at your making such a Request, and according to what I then foretold, viz. that both your King and you should be destroy'd, if ye walk'd not in my Ways; so now I will take him, viz. your King away in my Wrath, and destroy or lead you into Captivity for your Sins. 12 This will I do to convince you, that the Iniquity of Ephraim is or has hitherto been bound up, and his Sin is or had been hid, i. e. that I have not been ignorant or taken No notice of your sinfull Courses, much Less Favour'd them; but only As things reserv'd till some Future time are wont to be ty'd up together and conceal'd in some secret Place, So I have seen fit to Reserve till now the great Punishment of your Sins. 13 His Calamities like the Sorrows

9 O Israel, thou hast destroyed thy self, by bringing on thee the approaching Assyrian Captivity by thy Sins; and in like manner Israel in general or All the Twelve Tribes, who will then go under the One Common Name of Jews, will again bring Destruction on themselves and their State by their Obstinate Unbelief of Christ and his Gospel: But in Me is or shall be thy Help. 10 I will manifest my self to be thy King All along in a special manner and in Chief, and thou shalt acknowledge me to be so: Where is Any other, i. e. thou shalt be taught that there is no other God that may save thee, among all the Idol-gods that thou worshippes't in all thy Cities? And where are thy Judges of whom thou saidst, Give me a King and Princes, i. e. whereas your Forefathers in the days of Samuel desir'd of me to let them be govern'd by a King and Princes, as Other Nations were; and upon their Importunity I gave way to their having such a King and Princes, and agreeably you have hitherto been govern'd by such Kings and Princes, the Time is now come that it shall not be in the Power of thy present King or Princes to save thee from the Assyrians.

11 For thou may'st know by the (b) Sacred History, that at First I gave thee Leave to have such a King in mine Anger, or tho' I was Very much Displeas'd at your making such a Request, and according to what I then foretold, viz. that both your King and you should be destroy'd, if ye walk'd not in my Ways; so now I will take him, viz. your King away in my Wrath, and destroy or lead you into Captivity for your Sins. 12 This will I do to convince you, that the Iniquity of Ephraim is or has hitherto been bound up, and his Sin is or had been hid, i. e. that I have not been ignorant or taken No notice of your sinfull Courses, much Less Favour'd them; but only As things reserv'd till some Future time are wont to be ty'd up together and conceal'd in some secret Place, So I have seen fit to Reserve till now the great Punishment of your Sins. 13 His Calamities like the Sorrows

(b) 1 Sam. 8. 5, 6, 7, &c. and 1 Sam. 12. 12—19.

PARAPHRASE.

Common Version
corrected.

of a travailing Woman shall come Suddenly and Unavoidably upon him, he is an unwise Son, for he should not stay long in the place of the breaking forth of Children, i. e. as supposing a Child at the Time of his Birth to be endued with a suitable Understanding would act Very Unwisely, that would willingly suffer himself to stick in the Passage out of the Womb to the Danger both of his Mother's and Own life, and would not rather use all the Strength he had to free himself from that Imminent and otherwise Unavoidable Danger: So Those of Israel have acted no less Unwisely, in that they have not prevented the approaching Destruction of their Kingdom and Selves, by a sincere Repentance which is set forth in Scripture as a New Birth, and was the Only way to prevent the Destruction coming on them. 14 However to make Good my Promises to Abraham, &c. I will ransom or preserve thro' my Mercy and the Merits of Christ Many of them from the Power of the Grave: I will redeem them from Death, i. e. I will preserve a Remnant of Israel All along their Captivity in Assyria, &c. and again All along the Captivity and Dispersion of all the Twelve Tribes after the Destruction of Jerusalem and the Jewish State for their Unbelief of Christ; till the Happy and Triumphant State of the Christian Church shall come, when the Dead in Christ shall rise again in their proper Time and Order, and being so Risen shall die no more. For then, O Death, I will be thy Plagues; O Grave, I will be thy Destruction, i. e. I will put an End to the Power of Death and the Grave, or there shall be no more Death (i) or Grave. Repentance shall be hid from mine Eyes, i. e. This I have Absolutely and Irrevocably decreed to do. But tho' this happy Time shall come in its appointed or due Season, yet this will not hinder, but God will duly punish the Sins of Israel All along the Mean while, and particularly at present. 15 Accordingly tho' he, i. e. Ephraim (as his Name imports) be fruitfull among his Brethren, i. e. tho' the Kingdom of Israel has all along been a more Large and Potent Kingdom consider'd in it self than that of Judah, yet the King of Assyria from the East like a Blasting East-wind shall come, as the Blasting or drying Wind sent by the special hand of the Lord, shall the said King come up against Israel from the Wilderness lying East thereof; and his Spring shall become dry, and his Fountain shall be dried up, i. e. he shall subdue all

a travailing woman shall come upon him, he is an unwise son, for he should not stay long in the place of the breaking forth of children.

14 I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes.

15 Tho' he be fruitful among his brethren, an east-wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried

14 ver. These expressions are vastly too sublime to delineate any event which can rationally be expected in this life. Such a supposition would be injurious to the Majesty who has indicated that he shd be ashamed to be called the God of those that circumscribe his promises to a more earthly & temporary establishment Heb. 11. 10. See 1 Cor. 15. 54, 55.

(i) Revel. 21. 4.

Common Version
corrected.

PARAPHRASE.

ed up: he shall spoil the treasure of all pleasant vessels.

16 Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ript up.

Chap. XIV.

O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

3 Aslhur shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, Ye are our Gods: for in thee

the Forces of Israel: he shall spoil the Treasure of all pleasant Vessels, i. e. he shall take all their Riches for Plunder. 16 Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the sword; their Infants shall be dashed in pieces, and their Women with Child shall be ript up. Chap. XIV. O Israel, *These and the like Calamities which shall befall thee during thy Captivity in Assyria, &c. and again during thy Captivity and Dispersion by the Romans, shall be sufficient Motives to induce thee to Return unto the Lord thy God, for thou hast fallen by thine Iniquity under God's irrevocable Decree, that the foresaid Calamities shall come upon thee.* 2 After you have been duly corrected by the foresaid Calamities, and brought to Repentance, then shall you take with you Words or this Form following of Penitential Prayer, and turn to the Lord, say unto him, Take away all Iniquity, and receive us Graciously on our Repentance: So will we render the Calves of our Lips, i. e. instead of worshipping any Idols for the Future or even thee the True God in an Idolatrous manner, as we formerly did by Worshipping thee before the Golden Calves as the Symbols of thy Special Presence, we will serve Thee according to thy Holy Law by sacrificing to thee Only at thy Holy Temple, which shall be rebuilt at Jerusalem, when we shall be permitted to return thither (with the Other two Tribes, under the Common name of Jews) by the Decree of Cyrus, and will to our Sacrifices of Flesh add also the Calves or Sacrifices of our Lips, i. e. Hearty Thanksgiving for thy great Mercies so Vouchsafed to Us. Likewise after our Conversion

in general to Christianity, instead of any Fleshly Sacrifices which shall be then abrogated by the Sacrifice of Christ himself, we will offer up unto thee most hearty Prayers and Praises, which shall be more Acceptable to thee than the Sacrifice of Calves. 3 We find now that Aslhur or the King of Assyria shall or will not save us; we will not rely on the Egyptians any more for Safety in causing us to ride on Horses, i. e. by furnishing us with Horses to oppose our Enemies; neither will we say any more to the work of our Hands, Ye are our Gods: For we find to our sorrow they can afford us No help, and so we are left destitute of Help from All those we have had Hopes in, and so have been left altogether Helpless as Fatherless Children: and thereby we have been taught to betake

Having in the foregoing Chapters denounced heavy judgments against Israel for their idolatry & other sins, he now shews the only way they have to prevent or escape the being utterly destroyed by those judgments, which is with hearts to return to God by Repentance. And the 2 following contain all parts of a sincere penitent's address to God, confession, supplication for remission of sins, for obtaining grace & favour from God, profession of thankfulness, promise of faithfulness, adhering to God, & of sole dependance on him, with acknowledgement of the all-sufficiency & sole sufficiency of his power & mercy for relieving those that are in distress & without any helper.

PARAPHRASE.

Common Version
corrected.

betake Our selves Only to Thee for Help, as who Alone canst give it Us; and we are encourag'd to hope thou wilt give it Us on our sincere Repentance, because according to what thou hast often declar'd of thy Self in holy Scripture, In thee the Fatherless and Others in like manner Helpless finds Mercy, if duly qualify'd for it by a sincere Obedience to and Reliance on thee.

And in a like humble manner shall All the Twelve Tribes behave themselves toward God on their Conversion to Christianity. Whereupon God shall pardon them, and restore them to their Country at Both the

foresaid Times, which is the Import of what follows,

viz. 4 I will heal or forgive their Backsliding, I will love them according to my Promises Freely made: For mine Anger is turned away from him. 5 I will be as the Dew unto Israel: he shall grow as the Lily, and cast forth his Roots as Lebanon. 6 His

Branches shall spread, and his Beauty shall be as the Olive-tree, and his Smell as Lebanon. 7 They shall

return into their Own Country, and dwell under his Shadow, i. e. the special Protection of God: They shall revive as the Corn do's after it has been sown in the Ground, and grow as the Vine: the scent

thereof, viz. of the Wine made of the said Vine shall be as the scent of the Wine of Lebanon, i. e. most fragrant and pleasing: By all which Expressions in the

three last Verses, is denoted the great Prosperity and Safety of the Seed of Israel or Jews largely so call'd, as for some times after their Return from the Assyrian and Babylonian Captivities, so more especially,

and For ever after their Return from their present Dispersion, upon their Conversion to Christianity.

8 Ephraim shall say, What have I, i. e. I will not have to do any more with Idols? When I shall have

heard him, viz. Ephraim, and observ'd him thus returning sincerely by Repentance, and praying to me for Mercy and Help, I will help him.

I am or will be like a green Fir-tree, or a Tree that affords a thick Shade, and so shelter from the Sun or Rain, i. e. I will then protect Israel. From

me is or shall be thy Fruit found, i. e. Israel shall assuredly find all the Benefits of a sincere Repentance from me; even all (k) the Great Promises

I have made to him, on his sincere Conversion at last to Christianity shall

the fatherless findeth mercy.

4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

7 They * shall return and dwell under his shadow, they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon.

8 Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir-tree, from me is thy fruit found.

(k) Compare Micah 7. 20.

The great blessings in which God will show forth his love to his people converted & reconciled to him, he sets forth in figurative expressions taken from things obvious to their senses, the dew a similitude of God's grace in Christ: to the lily a quick growing & beautiful flower. Or particularly that sort peculiar to the East, & the olive for its constant flourishing & enduring against all such casualties as other trees fall under & not ceasing to bring forth fair fruit, to the tree or mountain as Lebanon as an image of stability to the smell of it which the amenableness & acceptableness both to God & man.

† All the fruitfulness of God's servants is not other-wise than in Christ: so that if any seek in virtue he must confess from this & Lord is my fruit found. April

Common Version
corrected.

PARAPHRASE.

9 Who is wise, and he shall understand these things? prudent, and he shall know them so as to *Act* accordingly? For it is a most Certain and Infallible Truth, that the Ways, i.e. Laws of the Lord and his Dealing with man is Right or most Just, and therefore the Just or Righteous shall walk in them, i.e. not only observe God's Laws, but also shall duly be rewarded for their Obedience to God according to the Uprightness or Justness of his Dealings; but on the Contrary, the Transgressors of God's Laws shall fall therein, i.e. shall duly and certainly be punish'd according to the foresaid Right ways or just Dealings of God.



G

JOEL.

The prophet with these words concluding all that he had said gives us to look back to something that he had spoken before to which he refers in general these things & the ways of the Lord. Understand it of all that doctrine consisting of so many exhortations, reproofs, threats, intreaties, commands, & promises delivered to them where by he sought to bring them back to God & his ways, which if they had given heed to could not but have been attended with due effects: but they remaining insensible of God's ways, & obstinate in their own, the prophet breaks forth into this emphatical exhortation, whereby he at once seems to advise the general stupidity & to excite them to a more due attention, adding reasons why it concerns them so to do 1st from the nature of the things spoken of 2^{dly} from the benefit so much as diligent attend to them 3^{dly} from the evil of making a wrong use thereof. To men driven of their corrupt affections God's ways are thought unequal, but the ways of the Lord are right, & the wise will discern & acknowledge the righteousness thereof.

J O E L.

THE PREFACE.

I.
The Country
of Joel.

THAT *Joel* was a Native of the *Kingdom of Judah*, is not Reasonably to be doubted, not only because his *Whole Prophecy* is directed to the *People of the said Kingdom*, but also because *No Prophet*, that was a Native of the *Kingdom of Israel*, was *Ever sent* (as I can at present recollect) to prophesy and preach to the *People of the Kingdom of Judah*, tho' *Prophets*, that were Natives of the *Kingdom of Judah*, have been sent by God to prophesy and preach to the *People of the Kingdom of Israel*, as *Amos* and *Hosea*. And that *Joel* was a Native or at least Inhabitant of *Judah*, will be further confirm'd by what is next to be said concerning the Time of his Prophefying.

II.
The Time of his
Prophefying.

The learned Archbishop *Usher*, in his *Annals* under the year eight hundred and eight before the Common Account from our Lord's Nativity, supposes the Prophefying of *Joel* to have been in the Cotemporary Reigns of *Uzziah* King of *Judah*, and *Jeroboam the Second* of that Name, King of *Israel*. And herein the said Archbishop is follow'd (to mention no Others) by the late Dr *Lloyd* Bishop of *Worcester*, as appears from the *Chronological Tables* publish'd by Mr *Marshall*. But the Archbishop in effect Owns in the forecited place of his *Annals*, that herein he follow'd *Codomannus*, who infer'd that *Joel* prophesy'd before *Amos*, because *Joel* in the end of the first Chapter of his Prophecy foretells that *Drought*, which *Amos* complains in the fourth Chapter of his Prophecy to have had no Effect as to Working of Repentance in them, on whom it was sent. But *Codomannus*'s Inference is not well grounded. For it will appear Evident to any judicious Person that duly weighs the Place refer'd to in *Amos*, viz. Chap. 4. 7, 8. that the *Drought* there

there mention'd is in Reason to be understood, as it is generally by Commentators, viz. to have been Such an *One* as was *peculiar to the Kingdom of Israel*, and was *not in any of the Neighbouring Countries* thereto, and consequently *not in the Kingdom of Judah*. For had the said *Drought* been in the *Neighbouring Countries*, especially in *Judah*, the People of *Israel* might have Well look'd upon it as a Thing that fell out according to the *General Course of Nature*, and Not as a *Judgment peculiarly sent on them for their peculiar Wickedness* against God, who in a special manner brought them out of Egypt, and gave them the Country they possess'd; and against whom notwithstanding they most Ungratefully and Obstinately sinn'd by continuing to worship the Golden Calves, or at least before them; and not only so, but also to worship Heathen and False Gods and Idols. Wherefore it appearing from what has been here said, that the *Drought* mention'd or refer'd to *Amos* 4. 7, 8. must be *Different* from that mention'd in the latter part of Chapter 1. of *Joel*, and consequently that *Codomannus's* Inference was Ill-grounded, it follows that what is built on the said Inference, must likewise be Ill-grounded; Or that the forecited Passages of *Joel* and *Amos* afford *no Proof*, that *Joel* prophesy'd before *Amos*. It remains therefore most Probable, since *No mention is made* by *Joel* of the *Kingdom of Israel*, as *Then in Being*, but only of *Judah* and *Sion* or *Jerusalem*, that the *Kingdom of Israel* was brought to its End by *Shalmaneser* King of *Assyria*, Before that *Joel* prophesy'd; which is an Opinion long ago receiv'd by many Learned Men, as may be seen in *Pool's* Synopsis. And since we are expressly told, there were no less than three other Prophets in the days of *Uzziah*, viz. *Amos*, *Hosea*, and *Isaiah*; and likewise that there were no fewer than three Prophets in the three following Reigns of *Jotham*, *Ahaz*, and *Hezekiah*, viz. *Hosea*, *Isaiah*, and *Micah*. And since we have no Express mention made of any one Prophet prophesying in the two following Reigns of *Manasseh* and *Amon*; and yet it can't be Well suppos'd, that there was *not so much as One Prophet* in the said two Reigns, especially considering the Wickedness of them: On these Considerations, the Prophefying of *Joel* perhaps can't be refer'd more Reasonably to any other Reign than that of *Manasseh*. And this Opinion is confirm'd

by *Seder Olam* a Book of good esteem among both Jews and Christians. There is also another Consideration which may serve to put this Matter out of Reasonable Doubt, which is this. That a *Great Dearth* and *Famine* was foretold by the Prophet *Micah*, as what would be sent on the Kingdom of *Judah* for the Great Wickedness that would be in the Reign of *Manasseh*, (*Micah* 6. 14, 15.) For that what is there said, is in Reason to be understood of the Reign of *Manasseh*, will I think sufficiently appear from my Preface to *Micah*, and Notes on the said Chapter.

III.
Of the True
meaning of the
Judgments men-
tion'd by Joel.

It remains now to speak somewhat of the *Judgments* spoken of by *Joel*, Commentators being mightily divided as to that Matter. For some not only understand what is said Chapter 1. 4, &c. of the *Palmer-worm* and *Locust*, &c. Literally, but also refer All that is Afterwards said Ch. 2. 2, &c. of a *great People and strong*, of a *Fire devouring before them*, &c. of their *Running like Mighty men*, *Climbing the Wall like men of War*, *Marching every One on his way and not breaking their Ranks*, &c. Also *God's removing far off the Northern Army*, and *driving them into a Land barren and desolate*, &c. These and several other like Expressions some Commentators understand altogether *Allegorically*, and so refer them to the *Palmer-worm* and *Locusts*, &c. On the contrary, other Commentators not only understand the foresaid Expressions and the like *Literally*, or of *Men* and *Horses* and *Chariots*, &c. but also understand what is said of the *Palmer-worm* and *Locust*, &c. to be spoken only *Allegorically*, and so to denote the several *Enemies* or *Powerful Nations* that should One after the other conquer *Judah*, as the *Babylonians*, *Persians*, *Grecians*, and *Romans*. Now as the two foresaid Opinions may be Well look'd on as *Extreams*, so in this Case as in others of the like Nature, the *Middle Opinion* is I think in Reason to be prefer'd as the *True*. Viz. that the *Palmer-worms* and *Locusts*, &c. are to be understood *Literally*, at least in their primary Sense, tho' possibly in a secondary Sense they might be design'd to denote *Allegorically* the four *Powerful Nations* aforesaid, to which in their Turns the *Jews* became Subject. And so likewise what is said of a *Great People and strong*, of *Horsmen* and *Chariots*, &c. is to be understood *Literally*, at least in their primary Sense. In short *Joel* foretells
the

the *Jews*, that if they did not repent on the severe Judgments now sent against them, by the *Palmer-worms*, *Locusts*, &c. and also a *Drought*; God would punish their Obstinate Impiety by delivering them into the hand of a Powerful *Enemy*, viz. the *Babylonians*.

JOEL.

Common Version
corrected.

PARAPHRASE.

Chap. I.

THE word of the Lord that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear all ye inhabitants of the land: hath this been in your days, or even in the days of your Fathers?

3 Tell ye your children of it, and let your children tell their children, and their children another generation.

4 That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpillar eaten.

Chap. I.

THE Word of the Lord that came to (a) Joel the son of Pethuel. 2 Hear this, ye old Men, and give ear all ye Inhabitants of the land of Judah:

Has *such a Judgment as this ye lie under at present* been ever *Afore in your Country* either in your days, or even in the days of your Fathers, *since they possessed the Land of Canaan*? 3 Tell ye your Children of it, and let your Children tell their Children, and their Children another Generation, *that it may be a Warning to them, not to provoke God by their Sins, to send a like dreadful Judgment upon them hereafter*: 4 For that which the (b) Palmer-worm hath left, hath the Locust eaten; and that which the Locust hath left, hath the Canker-worm eaten; and that which the Canker-worm hath left, hath the Caterpillar eaten; *and that four such several Sorts of noxious Creatures should come thus Successively in*

hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpillar eaten.

I.
Joel calls on the People of Judah to repent of their Sins, particularly by reason of the fore Famine and Scarcity God had sent on them for their Sins.

ANNOTATIONS.

(a) Concerning the *Time* when Joel liv'd and prophesy'd, see the Preface hereto.

(b) As to the full Import of this Verse, whether it is to be understood *Allegorically* as well as *Literally*, see also the Preface.

PARAPHRASE.

Common Version
corrected.

Abanahel takes the word drunkards in a figurative sense for a mind intoxicated with the noxious pleasures of the world. "Awake, ye who are drunken with the vapours of the world & the delights of meat & drink all the day, & do not regard the work of the Lord."

one and the same Year, is what makes this Judgment signally remarkable, and Such as has never been Afore in the Land, in the Memory of any One now living, or in the days of our Forefathers. 5 Wherefore ye Inhabitants of the Land ought All of you to awake, or act as such as are convinc'd, that Such a Calamity could not happen by Chance, especially for more Years than One together, but that it is sent upon you by the immediate Finger of God, as a just Judgment for the several Sins whereof ye are heinously guilty. Among which One is Drunkenness, which is more remarkably punish'd by this Judgment, in that it so destroys the Vines. So that ye ought in a special manner to awake, or act like Men that being awake duly consider things, ye Drunkards, and to weep out of a sincere Sorrow and Repentance for your Drunkenness: Or if ye will not make this Right use of the Judgment sent upon you, ye shall be forced to weep and howl, all ye Drinkers of Wine, at least because of the failure of the New wine, for it is cut off from your Mouth. *i. e. the Vines are so destroy'd by the foresaid noxious Creatures, that they will afford little or no Wine for you to drink.* 6 For a Nation (c) or multitude of the foresaid Creatures is come up upon my Land, *i. e. the Land of Judah*; which tho' weak each of them consider'd Singly by it self, yet consider'd together are strong as not only being irresistible and not to be destroy'd or driven away by any Human Force or Skill, but also as being Able to do a vast deal of Mischief, and that chiefly because they are without Number, or come together in Such prodigious multitudes: hence each Sort of them may be said to be a Sort of Creature, whose Teeth are able to do as much Mischief as the Teeth of a Lion, and he has as much Power to devour or destroy the Fruits of the Earth, as the Cheek-teeth of a great Lion has to devour it's prey. 7 He, *i. e. each Sort of the foresaid Creatures has in it's way* laid my Vine waste, *i. e. destroy'd the Vines of my Land or the Land of Judah*, and bark'd my Fig-tree: he has made it clean Bare of Fruit and Leaves, &c. and cast what of it he did not eat away; *i. e. let it fall down on the Ground*, the Branches thereof are made white, as being wither'd by the Taint of such Creatures, or bark'd by them.

5 Awake, ye drunkards, and weep, and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waste, and bark'd my fig-tree: he hath made it clean bare, and cast it away, the branches thereof are made white.

8 Lament like a

II.
Joel exhorts
them to Repen-
tance, particular-

8 Such a Judgment plainly requires you of the Land of Judah to Lament for your Sins, and that in the deepest manner, even like a

(c) Compare Prov. 30. 25 — 27.

Virgin

Common Version
corrected.

PARAPHRASE.

virgin girded with sackcloth for the husband of her youth.

9 The *bread-offering, and the drink-offering is cut off from the house of the Lord; the priests the Lord's ministers mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oyl languisheth.

11 Be ye ashamed, O ye husbandmen: howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree languisheth, the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field are withered: * therefore joy is withered away from the sons of men.

Fig-tree languisheth, the Pomegranate-tree, the Palm-tree also, and the Apple-tree, even all the Trees of the Field are withered: therefore all Expression of Joy is or ought to be withered away, or cease from the Sons of Men that lie under such a Judgment.

A N N O T A T I O N S.

(d) By a *Virgin* may be else here meant, One really so, and as yet only *espous'd* to an Husband, who dy'd before she was actually married to him.

(e) See Note (k) on Lev. 2. 1. and my Discourse of the Hebrew Offerings and Sacrifices Sect. 2.

Virgin (d) or young Woman that has not been long married, being girded with Sackcloth laments for the Death of the Husband of her Youth, i. e. which she married when young, and which consequently was her First Husband, which usually is the most Beloved.

9 Ye ought All thus deeply to lament, as for other Reasons, so especially for this, viz. that by means of this Judgment ye are disabled from performing to God himself that Religious Worship which he has prescribed at his Temple: for (e) the Bread-offering by reason of the Corn being destroy'd, and the Drink-offering by means of the Vines being destroy'd, is cut off from, i. e. can't be had for the Service of the House of the Lord; so that the Priests the Lord's Ministers mourn, both out of their Love and Zeal for God's Service which can't now be duly perform'd, as also for that they are themselves depriv'd in great measure of what God has allow'd them for their Own Maintenance. 10 For the Field is wasted of its Fruit, the very Land or Ground it self mourns, i. e. looks Sadly or Desolate; for the Corn is wasted, and the Vine which should afford the New wine is dried up, and the Olive-tree which should afford Oil languishes.

11 Be ye ashamed of your Sins which have brought this Judgment on you, O ye Husbandmen: Howl or weep bitterly likewise for your Sins, O ye Vine-Dressers: Both sorts of you have special Reason so to do, for that ye suffer in a special manner by this Judgment on account of the Loss of your great Labour and Pains all the year; viz. the Husbandmen for the loss of the Wheat and for the loss of the Barley; because the Harvest of the Field is perished. 12 And the Vine-dressers lose their Labour and so peculiarly suffer, because the Vine is dried up: And in like manner the

ly for that the Publick Service of the Temple could not be duly perform'd by reason of the Famine.

† The margin has it is shamed on the grief of the field of the vine & its fruit which grow that which of confusion which sensible creatures manifest upon what others expect from them, or they promise to themselves the performance of.

III.

Husbandmen and Vine-dressers are particularly call'd on to Repent.

PARAPHRASE.

Common Version
corrected.

IV.
The Priests are
call'd upon to
pray and humble
themselves in an
extraordinary
manner.

13 Gird Sackcloth about your selves, and thereby make your selves ready in the most mournfully Habit to lament, ye Priests: howl, ye Ministers of the Altar: come into the Temple, and there lie on the ground prostrate before the special Presence of God all Night as well as Day in Sackcloth, ye Ministers of my God: for the Bread-offering and the Drink-offering is withholden from the House of your God. 14 Sanctifie ye a Fast, call a solemn Assembly, gather the Elders and all the Inhabitants of the Land into the House of the Lord your God, and cry unto the Lord, saying to this effect, 15 Alas that ever we should be so foolish as by our Wickedness for to bring on us the sore Calamities of the present Day or Time: We truly repent and most humbly and earnestly beg Pardon of thee, O Lord. This ye must do Truly and Sincerely, or else you must expect, that the Judgment will be continued and even encreas'd upon you. For, unless prevented by such a speedy and sincere Repentance, the Day, when you must expect yet more grievous Judgments of the Lord to fall upon you, is at hand, and then, if not prevented as is said Afore, as a Destruction from the Almighty, and so irresistible shall it come upon you. 16 But surely your present Calamities are grievous enough to induce, or rather force you in some manner to a sincere and speedy Repentance: For is not the Food cut off before our eyes, i. e. do we not see that we want even Common Food for our selves; Yea, and what ought to grieve us more, the Bread and Drink-offerings, whereby we were wont to express our (f) Joy and Gladness by way of Thanksgiving to God for his Mercies to us, are cut off from the House of our God? 17 And this Famine is like to continue, for the Seed this present year is rotten under their Clods, so that the Garners are laid desolate, the Barns are broken down, Men taking no Care of them, as being now Useless, for the Corn is wither'd. 18 How do the very Beasts grone? the Herds of Cattle are perplexed, because they have no Pasture; yea, the Flocks of Sheep are made desolate.

13 Gird yourselves, & lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the *bread-offering and the drink-offering is withholden from the house of your God.

14 Sanctifie ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord,

15 Alas for the day: for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.

16 Is not the *food cut off† before our eyes, yea, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18† How do the beasts grone? the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

† While the fruits were just ripening & should very shortly have been get to gather.

† We may well look on these words as including a reproof or upbraiding of the people's stupidity, which were not so, as like as the irrational creatures who informed only by instinct acknowledge their want & crave relief.

(f) Compare Chap. 2. 21, 23, 26. and Deut. 16. 11, 14, 15.

19 Thus

Common Version
corrected.

PARAPHRASE.

19 O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burnt all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devour'd the pastures of the wilderness.

Chap. II.

Blow ye the trumpet in Sion, & found an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, 'as the morning spread upon the mountains: a great

certainly befall you, unless prevented by Repentance. Therefore let all the Inhabitants of the Land tremble at this my Alarm or Warning, as they are wont to do when the Priests give them an Alarm or Warning of an approaching powerful Enemy. For the Day of the Lord aforementioned Chap. I. 15. certainly comes, for it is nigh at hand, if not prevented by Repentance. 2 And the said Day will be a Day of Darkness and of Gloominess, a Day of Clouds and of thick Darkness, i. e. a most dismal Day; it shall be as the Morning spread upon the Mountains, i. e. the Divine Vengeance, that shall then exert it self, shall spread it self all over

19 Thus I have admonish'd all the People of the Land, what they ought to do in the present Distress. And whatsoever they will do, for my Own part I am Steadfastly resolv'd, O Lord, that to thee will I cry or earnestly pray for the Removal of this Judgment which is very grievous: for the great heat of the Sun like Fire has devour'd or scorch'd the Pastures of the Wilderness or Places remote from Towns, and the same heat like Flame hath burnt all the Trees of the Field. 20 And if the People of the Land will not join with me in Crying unto thee, yet the very Beasts of the Field cry also unto thee, as well as my self; their Crying or making the Noise proper to each of them, when they are Hungry or Thirsty, being Answerable in them to Man's Praying unto thee for to supply them with somewhat to eat or drink, when they can't be supply'd therewith in an ordinary way: no wonder the poor Beasts so Cry, for the Rivers of Waters are dried up, and the Fire has devour'd the Pastures of the Wilderness.

Chap. II. But I will continue to do all I can to bring also the People of the Land to repent and Cry to God for the Pardon of their Sins, and thereupon the Removal of his Judgment. To this end Blow ye (g) the Priests and Ministers of God, the Trumpet in Sion, and that in such a manner as is usual when ye found an Alarm in my holy Mountain, says God, to give Warning to the People of the Land in (b) the time of War, or when an Enemy is ready to invade and oppress them. At least let this Call of God to you by me his Prophet be look'd on by you All as such an Alarm or Warning, that yet greater Miseries will cer-

V.
Joel's Own Resolution to pray Earnestly to God for the Removal of the present Judgment.

The prophet hasing set forth the dreadful judgments that were befallen them, whereby to move them to a due consideration of the miserable condition they had brought upon themselves & their land, now declaring his resolution of applying to the only remedy for the removal of these evils, viz. prayer & supplication to God, incites them by his example to do the same.

VI.
Joel proceeds to exhort the People to Repentance, by foretelling them, that God would send yet much Greater Calamities on them, if they did not repent.

As the morning that brings with it the coming on of terrible showers.

(g) See Deut. 10. 8.

(b) Deut. 10. 9.

H

the

PARAPHRASE.

Common Version
corrected.

the Land, as Quick in a manner as the Light spreads it self in the Morning: a (i) great People and a strong shall be the Enemy, that shall execute the Divine Vengeance on you; there has not been ever the like Powerfull Enemy, that has invaded your land since your first Settlement therein, neither shall be any more after it, even to the years of many Generations.

3 A Fire devours before them, *i. e. the said Enemy shall overrun and conquer the land, just as fire devours all before it; and behind them a Flame burns, i. e. what they do not destroy or burn in taking Cities or Towns, that they shall destroy or burn after they have taken the said Places, if it be what they cannot or care not to carry away with them: By means of such their Ravages the Land is as the Garden of Eden before them, and behind them a desolate Wilderness, i. e. the most pleasant and fruitfull land of Judah shall be made quite desolate; yea, and nothing shall escape them, i. e. they shall destroy or carry away both the People of the Land and All things else that they meet with therein, and think fit to destroy or take away.*

4 The (k) Appearance of them is as the Appearance of Horses, and as Horse-men, so shall they run, *i. e. Methinks I see them already Coming against the Land, and their Army consists of many Horse-men, which march speedily and conquer all before them.* 5 Like the noise of Chariots on the tops of Mountains shall

people and a strong, there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

3 A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness, yea, and nothing shall escape them.

4 The appearance of them is as the appearance of horses, and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains

ANNOTATIONS.

(i) See the Preface. (k) From the Particle of *Similitude* made use of in this and the following v. 5, and 7. render'd in our Translation by *As* and *Like*, some infer that what is said in these Verses is not to be understood of *real Horses*, or *Horse-men*, or *Chariots*, &c. but rather of the Locusts and other noxious Creatures aforementioned Chap. 1. 4. But it is Judiciously observ'd by Others on the contrary, that the said Hebrew Particle is not Always used *Comparatively*, but sometimes also *Emphatically*, or to shew that the Thing spoken of is *Eminently* Such as it is said to be. Thus for a Remarkable Instance, the Greek Particle *ὡς* which answers to the Hebrew here used, is made use of by St John in his Gospel Chap. 1. 14. *We beheld his Glory, the Glory AS of the Only begotten of the Father.* And for proof beyond Contradiction, that it is not Unusual to denote the same by Particles which at Other times are used *Comparatively*, the Use of our English Particles, *As* or *Like*, plainly prove the same. For tho' they are Frequently, or even Generally, used in a *Comparative* sense, yet are they sometimes used in an *Emphatical* sense, viz. when we say, *He quitted himself AS or LIKE a man*, i. e. He shew'd himself Truly so to be. But see more of this in the Preface.

they

Common Version
corrected.

PARAPHRASE.

shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather blackness.

7 They shall run like mighty men, they shall climb the wall like men of war, and they shall march every one on his ways, and they shall not break their ranks.

8 Neither shall one thrust another, they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city: they shall run upon the wall, they shall climb up upon the houses: they shall enter in at the windows like a thief.

10 The earth shall quake before them, the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining;

they leap, i. e. the Armies of the said Enemy shall consist also of many Chariots, with or from which they were wont to fight in Early times, and the noise of which were wont to be terrible to such as were not able to withstand their Enemies: The noise of their Coming shall be like the noise of a flame of Fire that devoureth the Stubble, inasmuch as they shall conquer all before them as Quick as Fire burns Stubble: They shall be as a strong People set in battle array, i. e. they shall be not only strong in Body, but also well disciplin'd in Arms. 6 So that before their Face or on hearing of their Coming toward them, the People of this land shall be much pain'd, so that all Faces shall gather Blackness or Paleness, i. e. shall shew their Consternation by their pale Looks. 7 They, i. e. the Enemy spoken of shall run or go on with Speed and Resolution like mighty Men, they shall climb the Wall like Men of War, and they shall march every one on his Ways, and they shall not break their Ranks, by being overpower'd or so much as put into any Disorder by such as they invade. 8 Neither on any such account shall one so much as thrust another, but they shall all walk every one in his Path or due Rank and Order: and they shall not fear to march against the Swords of those they invade, inasmuch as when they happen to fall or run even upon the Sword of those they fight against, they shall be so well arm'd that they shall not be wounded. 9 They shall run to and fro in the City even Jerusalem, having made their Way into it, and no one shall dare or be capable to oppose them: they shall run or get quickly upon the Wall thereof, and so dislodge thence or kill such as guarded the Wall: they shall find ways to climb up upon the Houses, be they never so high, even upon the Temple it self: they shall enter in at the Windows or some other such way, like a Thief, namely in respect of his getting into Houses by an Unusual way, and not at the Door. 10 The Earth shall quake before them, i. e. their Coming shall be presag'd by an Earthquake, and by great Thundring: whereby the Heavens shall seem to tremble or make a trembling Noise; the Sun and the Moon shall be dark, and the Stars shall withdraw their Shining by reason of the thick Clouds and

H 2

Storms.

+ In no respect which
whether applied to any
human or celestial army
signifies that God will
to protect them in their
attacks or his wrath that
it shall not be possible
by any efforts on the
contrary side to over-
come or resist them.

PARAPHRASE.

Common Version
corrected.

Storms of Rain. And as by the foresaid Expressions may also be well understood Allegorically, that as the meaner People of the Land of Judah shall quake for fear, so also that all of the higher Rank of them shall tremble, and their Kings and all the Governours and Magistrates of the Land shall be put down, and an End put to the Jewish Government or State. 11 And no wonder that the Enemy afore spoken of shall do All that is afore describ'd to the People of Judah; for the Lord shall utter his Voice before his Army, i. e. He shall as it were give them Command so to do, that is, shall order and enable the said Enemy to do All this, as being his Army or the Instruments made use of by him to execute his Vengeance on the People of this Land: For his Camp is very great: for he is strong that executeth his Word, i. e. God shall bring an Enemy to do this, who has a very Numerous and Strong and Skilfull Army, and so according to the common Course of things is able to execute the Will of God upon the People of Judah; and therefore, how much more Able shall he be to do so, when he is purposely sent, and more especially enabled by God himself so to do. And God is pleased thus to enable the said Enemy, for that the Day, when the said Vengeance of the Lord is to be executed, is to be such as shall plainly shew the Great Sin and Impenitence of the People of Judah, by the Great and very Terrible Judgment and Miseries they shall then undergo; and or even such as who can abide it, or be able to bear the said Miseries?

11 And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word, for the day of the Lord is great and very terrible, & who can abide it?

12 Therefore also now, saith the Lord, turn-ye to me with all your heart, and with fasting, and with weeping, and with mourning.

13 And rent your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

VII.
Joel exhorts
them to keep a
Publick and So-
lemn Fast.

12 Therefore as it most highly concerns you to avoid these great Miseries, even no less than the Ruin of your whole State and Country: So also Now, even after you have been Backward to hearken to his former Calls of you to Repentance, turn ye to me with all your Heart, and with Fasting, and with Weeping, and with Mourning. 13 And rent your Hearts and not only your Garments, i. e. content not your selves with outward Expressions of Repentance, but repent Inwardly also, and turn unto the Lord your God with a truly rent or broken and contrite Heart: for he is (1) Gracious and Merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil, i. e. is wont both to remove the Evils he has sent, and also to withhold those he threatens, if Men truly repent.

(1) Joel doubtless alludes here to what God solemnly declared of Himself Exodus 34. 6.

14 Such

The work of a truly penitent heart or heart is cutting off from it self those sins which by long continuance is become as it were part of itself.

Common Version
corrected.

PARAPHRASE.

14 Who knoweth if he will return and repent, and leave a blessing behind him, even *bread-offering and a drink-offering unto the Lord your God?

15[†] Blow the trumpet in Sion, sanctifie a fast, call a solemn assembly.

16 Gather the people: sanctifie the congregation: assemble the elders: gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach; that the heathen should rule over them: wherefore should they say among the people, Where is their God?

should they say among the People, Where is their God? i.e. For the Glory of thy Own Name at least deliver us not, O Lord, into the hands of the Heathen, lest they wrongly (p) infer thence, that thou art not Able to defend us, and so blaspheme thy Name.

14 Such is his very Nature, and therefore who knows if, i.e. ye need not to doubt but he will return from his Anger against you upon your sincere Repentance, and repent of the Evil already sent and also that further threatened against you, and leave a Blessing behind him, i.e. after his Anger is laid aside will bless you so far, even as to give you Corn and Wine again, so that ye shall have enough (m) as for your Common Occasions, so also for a Bread-offering and a Drink-offering, as is requisite unto the daily performance of the publick Service of the Lord your God, which ought to be of chief Concern to you? This, I say, ye need not in Reason doubt of on your sincere Repentance, tho' I should not expressly tell you so much from God himself, which yet I have Authority to do, viz.

15 Blow ye the Trumpet in Sion, as is appointed for calling the (n) People together on such an Occasion, sanctify a Fast, call a solemn Assembly, (as before said) by the Blowing of the Trumpet. 16 Gather the People, sanctify the Congregation, i.e. let them prepare themselves as is requir'd by the Law for such a Solemnity; assemble the Elders: gather the Children, and those that suck the Breasts: let there be no Expressions at all of Joy any where, but let even the Bridegroom go forth of his Chamber, and the Bride out of her Closet, i.e. let them not be allow'd to use those enjoyments of One another, as in a peculiar manner is allow'd to them (o) in other Cases of publick Distress, as War. 17 Let the Priests, the Ministers of the Lord, weep in their proper Place in the Inner Court of the Temple, viz. between the Porch that lets into the said Court, and the Altar of Burnt-offering, and let them say, Spare thy People, O Lord, and give not thine Heritage to such reproach, as that the Heathen should rule over them: wherefore

[†] This is a repetition of what was said ver. 1. for a further & more earnest exciting them to the duty of repentance. Their sins being national, the judgments national, their intercessions to obtain a removal of these judgments ought to be national: viz. 16 Gather the children. That the merciful God is pleased to make these a motive to his compassion on a guilty nation, we learn Jonah 4. 11. ver. 17. between the porch & the altar. That standing in the place which was between the Temple of God & the court of the people they might appear as intercessors between God & the people: & in that character they are to remind God as it were, of his ancient covenants & to entreat him for his own glory to save them.

ANNOTATIONS.

(m) Compare Chap. 1. 9, 16. (n) Numb. 10. 7, 10. (o) Deut. 24. 5.

(p) This is a Motive frequently made use of by pious Persons in those times, as appears from Psal. 42. 10. and 79. 10, and 115. 2. &c.

18 Then,

PARAPHRASE.

Common Version
corrected.

VIII.
Joel promises
them God's Par-
don upon their
true and publick
Repentance, and
God's Removal of
their present Cal-
amities, and much
more not bringing
any New & Greater
upon them.

18 Then, upon your thus truly humbling your
selves in a publick manner and with a sincere Repen-
tance, I now declare and foretell to you expressly by
God's Command, that the Lord will be jealous for
or mov'd with great Affection toward his Land, and
pity his People. 19 Yea, the Lord will fully an-
swer the Prayers of his People, and they may be as
sure of it as if they did hear him Himself say unto
his People, Behold, I will send you Corn, and Wine,
and Oil, and ye shall be satisfied therewith: and I
will no more make you a reproach among the Hea-
then by delivering you into their hands. 20 But I
will remove far off from you the Northern Army
that shall invade your Land, and will drive him into
a Land barren and desolate, i. e. the Northern (pp)
King that shall so invade you hereafter, shall flee for
Safety into the Deserts of Arabia with the small re-
mainder of his Army, that shall not be cut off in your
Land, and so his Face, i. e. the Face of him and his
remaining Army shall be toward the East-sea, i. e. the
Salt or Dead Sea, otherwise called *Lacus Asphaltis*
lying East of Judah, and his hinder part toward the
West-sea or Mediterranean: and his stink shall come
up, and his ill savour shall come up, because he hath
done proudly, i. e. God shall destroy such a multitude of
the foresaid Northern Army, that their Dead Bodies
shall cause a Stink about the Country where they lie;
and the Northern King himself shall quite lose his Ho-
nour and Esteem, by means of the great Destruction
which his Army shall receive; and All this shall befall

18 Then will the
Lord be jealous for
his land, and pity his
people.

19 Yea, the Lord
will answer and say
unto his people, Be-
hold, I will send you
corn, and wine, and
oil, and ye shall be
satisfied therewith:
and I will no more
make you a reproach
among the heathen.

20 But I will re-
move far off from
you the northern ar-
my, and will drive
him into a land bar-
ren and desolate, with
his face toward the
east-sea, and his hin-
der part towards the
* west-sea; and his
stink shall come up,
and his ill savour shall
come up, because he
hath done *proudly.

ANNOTATIONS.

(pp) What is here said agreeing very Well in several particulars to what befell
Sennacherib King of Assyria, when he invaded Judah in the Reign of Hezekiah;
hence Commentators have been Easily induced to understand this Verse of Sen-
nacherib. Which likely has been also a Motive to place the Propheysing of Joel,
at least in the Reign of Hezekiah, if not Afore. But as what is said in the Pre-
face to this Prophecy, shews that the Time of It is rather to be placed in the Reign
of Manasseh: So what is here said, may Very well be understood, otherwise, than
as a Prophecy of what befell Sennacherib. Namely, It may well be understood,
Only as a Promise that God would do so to the Northern Army as should invade
them; if they would truly repent. But they not Repenting, What God here pro-
mis'd on Condition of their Repentance, was not Perform'd: But the King of As-
syria, which invaded Judah in the Reign of Manasseh, conquer'd it and carried
Manasseh Captive to Babylon, 2 Chron. 33. 11.

him,

Common Version
corrected.

PARAPHRASE.

21 Fear not, O land, be glad and rejoyce: for the Lord will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Sion, and rejoyce in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the ears, that the locust hath eaten, the canker-worm, and the caterpillar, &c the palmer-worm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.

him, because he shall behave Himself most Proudly; not only toward the People of Judah and Jerusalem, but even toward God himself.

21 *Therefore fear not, O Land of Judah, but be glad and rejoyce: for the Lord will do great things for you, and deliver you from all the Enemies or other Miseries he shall at any time bring on you for your Sins, if ye truly repent you of your said Sins, and return to the Lord your God.*

22 *Particularly as to the present Calamity ye are under, be not afraid, i.e. ye shall have no occasion to cry for Want of Food, ye Beasts of the Field: for upon*

the true Repentance of your Owners the People of Judah, the present Calamity shall so certainly be remov'd that I may speak as if it was Already done, viz. the Pastures of the Wilderness do spring, for the Tree beareth her Fruit, the Fig-tree and the Vine do yield their Strength.

23 *Be glad then, ye Children of Sion, and rejoyce in the Lord your God: for to denote the Certainty of his doing so on your Repentance, I may speak again as if he had already done it, viz.*

He has given the former Rain so call'd as being wont to fall about Sowing-time moderately or suitably according to the Season; and he will cause to come down for you the Rain in general so as shall be requisite, viz. the former Rain at Sowing-time, and the latter Rain, when the Corn is ear'd, which is in the first Month in this our Country.

24 *And the Floors shall be full of Wheat, and the Fats shall overflow with Wine and Oil.*

25 *And I will give you such plenty of Corn, as thereby to restore to you the Ears of Corn, (and the like is to be understood as to other Fruits of the Earth,) that the Locust hath eaten,*

the Canker-worm, and the Caterpillar, and the Palmer-worm, those Executioners of my Vengeance, which may be compar'd to a great Army both for Multitude, and also for the Mischief they did, and which I sent among you.

26 *And ye shall eat in Plenty, and be satisfied, and so shall have at least Cause to praise the Name of the Lord your God, that hath dealt wondrously with you: and as long as ye continue truly to be my People or faithfull Servants, ye shall never be ashamed on account of your being Disappointed of any your Reasonable Hopes in me.*

27 And

PARAPHRASE.

Common Version
corrected.

27 And ye shall know *by my Care and Protection of you*, that I am in the midst of Israel *continuing to dwell or be present in a special manner in my Temple*, and that I am the Lord your God, and *that* None else is able to save you. And thus, as I said afore, whoever are my People or faithfull Servants, shall never be asham'd or disappointed of any their just Hopes in me.

27 And ye shall know that I *am* in the midst of Israel, and *that* I *am* the Lord your God, and none else: and my people shall never be asham'd.

IX.
Joel foretells the plentiful Effusion of the Gifts of the Holy Spirit under the Gospel.

28 And, as a further Proof of my Love and Affection to my faithfull People, I will give them not only Temporal Blessings, but also Spiritual ones, and those Greater than Ever yet they have had. For it shall come to pass Afterward, i.e. After what is afore spoken of, and in the Times more particularly Styl'd in Scripture (q) The last Times or Days, that is, in the Times of the Gospel, that I will pour out even the Extraordinary Gifts and Graces of my Spirit upon all Flesh, i.e. upon some of all Sorts of Mankind as to Country, Sex, Age or Condition: and your Sons and your Daughters, i.e. some of both Sexes among my People, then shall (r) Prophecy, your old Men shall dream Dreams, your young Men shall see Visions, i.e. As there shall be no Difference as to Sex, so neither as to Age, but Young as well as Old shall prophecy by such means as God shall see fit to reveal his Will to them, whether by Dreams or Visions, &c.

29 And also there shall be no Difference as to Condition, but even upon some of the Servants, and upon some of the Handmaids, as well as Others of better Rank, in those days, will I pour out my Spirit.

28 And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew wonders in the heavens, &c. in the earth, blood and fire and pillars of smoke.

X.
Joel foretells the Destruction of the Jewish Nation for their Unbelief of the Gospel, and the Preservation of Believers among them, &c.

30 And I will shew Wonders in the Heavens, and in the Earth, Blood and Fire and Pillars of Smoke, i.e. under the times of the Gospel, and for the obstinate Unbelief and Opposition thereof, especially by the Jews, there shall be many and cruel Wars, wherein very much Blood, particularly of the Unbelieving Jews shall be shed; and their Cities and Towns, and even their Temple destroy'd, as by other means so by Fire, the Smoke

A N N O T A T I O N S.

(q) Thus S. Peter citing this Prophecy Acts 2. 17. or at least St Luke renders it, viz. And it shall come to pass in the Last days, says God, I will pour out my Spirit, &c.

(r) It seems an ill-grounded Opinion, that Dreams are here spoken of Old Men, and Visions of Young, to denote that the different Sorts of Prophecy were more peculiarly vouchsaf'd to the said different Ages.

whereof

These promises being of a distinct nature from the foregoing have given occasion to some to divide this Book of Joel into two Prophecies or Prophetical Sermons &c. to make this the begining of a new Chap.

Common Version
corrected.

PARAPHRASE.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

32 And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Sion and in Jerusalem shall be deliverance, as the Lord hath said, * even in the remnant whom the Lord shall call.

whereof shall ascend like great Pillars: These are some of the wonderfully terrible Judgments that shall befall the foresaid Unbelievers on Earth. 31 And as to the Wonders in the Heavens mention'd (v. 30.) the Sun shall be turned into Darkness, and the Moon into Blood, i. e. there shall be Eclipses which shall quite darken the Sun, and make the Moon look of a Bloody or Reddish Colour; and the whole Jewish Government both in Church and State shall be dissolv'd. These things shall come to pass, before the great and terrible Day of the Lord come, both as thereby may be denoted God's taking great and terrible Vengeance on the Jewish Nation for their Unbelief in general of the Gospel, which Time of Vengeance is frequently denoted in the New Testament by Christ's Coming; and also the Day or Time of the last or general Judgment of the World. 32 And it shall come to pass, that whosoever shall call on the Name of the Lord, i. e. shall be a True and Obedient Believer of the Gospel, shall be deliver'd or saved, both at the Destruction of Jerusalem and the Jewish State, and likewise at the Final Judgment: for in Mount Sion and in Jerusalem shall be Deliverance, as the Lord hath said unto me, i. e. by truly believing the Gospel which shall first begin to be preach'd by the Apostles at Mount Sion or Jerusalem, and by so becoming true Members of Christ's Church, which is frequently styl'd in Scripture Mount Sion and Jerusalem, shall all true Believers obtain Deliverance, with respect both to the Destruction of the Jewish Nation or State by the Romans, and also to the Final Judgment; even by being in the Number of the Remnant whom the Lord shall call by the preaching of the Gospel, and who shall obey that Call, and truly believe in and obey Christ, shall Deliverance be obtain'd in both the foresaid respects. Which as it is to be understood in general with Relation to all true Believers, Gentiles as well as Jews, and that all along from the first Preaching of the Gospel to the Final Judgment, as it is afore expounded; so it is more peculiarly applicable to the general Conversion of the Jewish Nation not long before the Final Judgment, so often spoken of in Scripture, and consequently to that Remnant of the said Jewish Nation that shall Then be Living. For what follows in the last Chapter, plainly relates more particularly to the Jewish Nation, and seems most Reasonably to be understood of God's most Gracious dealing with the said Remnant of the Jews then living, upon their general Conversion to the Belief of the Gospel. And the same is agreeable to what is again foretold, but shorter, in the five last Verses of the last Chapter of Amos.

I

Chap.

† The Church of God shall be to all such as cleave Faithfully to it & call upon God in truth, like the Ark of Noah to those who seek themselves to it when God brought in the flood upon the whole world of the ungodly. When the Lord shall call beside his notion of calling the Hebrew word hath also another of reading. And by the same reason that they are said to be written in the book of God, or of life, they may be said to be read, therefore speaking of the things of God in the language of men; as when they who are designed to any place or privilege are written in some book or roll, there to be publickly read & such as are written have right to those offices or privileges but if they be thence blotted out it is a sign that they are deprived thereof.

PARAPHRASE.

Common Version
corrected.

XI.

Joel foretells the General Conversion of the Jewish Nation, and their Return thereupon into their own Country; and the Destruction of such Unbelievers as shall oppose them, or go about to destroy them and all other Believers.

This is considered by some as a description of the General Judgment, Judah and Jerusalem are taken to represent the Church of Christ, or which the Unbelievers may be said to be in this world as captives, having the world bent to exercise all acts of hostility against them: by all Nations are understood the heathen as large, all unbelievers & enemies of the true Church. The place of judgment is called Jehoshaphat, as literally importing the judgment of God. In allusion to that valley where the enemies which came agt. Jehoshaphat were so wonderfully destroyed, thus intimating that as God then brought destruction on the enemies of his people openly in their sight, so in his appointed time he will in the presence of his Church execute openly judgment on their enemies. There Christ will plead with them, not merely as an indifferent judge who will upon complaint of the injured person pronounce sentence agt. him that hath done the wrong, but as one who is by the wrong done to the injured person, himself aggrieved & will plead as in his own right. See Math. 25.

Chap. III. For behold, in those last Days of the Gospel aforementioned Chap. 2. 28. and in that particular time thereof, when I shall bring again the Captivity of Judah and Jerusalem, i. e. when all the Jews then living, wheresoever dispers'd over the World, shall be converted to Christianity, and thereupon shall be brought back by God into their own Country of Judah, and shall again inhabit Jerusalem; which shall then be the Chief or Capital City of the Kingdom of Christ, even during the Millennium or Thousand years of the Reign of Christ, or (which comes to the same) of his Saints, here on Earth. 2 I will also gather all Nations that have causlessly or cruelly oppress'd my People the Jews, even Such of all the said Nations as shall then be living, and also still continue Unbelievers, and will bring them down into the Valley of Jehoshaphat, i. e. into a (s) very great Valley which I shall then cause to be near Jerusalem, and which may be fitly styl'd the Valley of Jehoshaphat, (t) from my sitting there, who am Jehovah, to judge all the said heathen that shall then be there gather'd together for that end; and I will plead with them there, i. e. lay before them all the Causless and Cruel Oppressions, which they and their Forefathers have been guilty of toward the Jews, and denounce just Judgment upon them, as for their other Sins, so for their said Oppressions of my People, and my Heritage Israel, as I shall then acknowledge the Jews to be, whom they have scattered among the Nations, and parted my Land, i. e. possess'd themselves of the Country of my said People. 3 And not only so, but they have used them in the most Contemptuous manner, viz. they have cast lots for my People, as if they were not worthy to be made choice of by preferring Any one of them before another, and have given a Boy as a price only for the use of an Harlot, and sold a Girl for Wine, that they might drink. 4 Yea, and what have ye to do with me, O Tyre and Sidon, and all the Coasts of Palestine? i. e. As I will plead with the Posterity then living of other Unbelieving Nations, so will I particularly with those of Tyre and Sidon, and the Coasts of Palestine, demanding of you,

III.

For behold, in those days and in that time when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre and Sidon, & all the coasts of Palestine? will ye

3 And not only so, but they have cast lots for my People, as if they were not worthy to be made choice of by preferring Any one of them before another, and have given a Boy as a price only for the use of an Harlot, and sold a Girl for Wine, that they might drink. 4 Yea, and what have ye to do with me, O Tyre and Sidon, and all the Coasts of Palestine? i. e. As I will plead with the Posterity then living of other Unbelieving Nations, so will I particularly with those of Tyre and Sidon, and the Coasts of Palestine, demanding of you,

ANNOTATIONS.

(s) See Zechar. 14. 4. (t) Jehoshaphat is compounded of Jehovah and Shaphat which signifies to judge, and so the said Name is fitly given to this Valley. See Revel. 16. 16.

Why

Common Version
corrected.

PARAPHRASE.

render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head.

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things.

6 The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head.

8 * Even I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off; for the Lord hath spoken it.

9 Proclaim ye this among the Gentiles:

Why ye dealt so Treacherously and Cruelly with my People, (as is related Amos 1. 6, 9. and 2 Chron. 21. 16, 17. and 28. 18.) Will ye render me a Recompense? i. e. They may alledge, that they did so by way of Recompensing the Evils, which my People had done them by often Conquering and subduing them: And if ye thus think to recompense me, i. e. my People, I foretell you that swiftly and speedily will I return your Recompense upon your own head. 5 Because ye have or shall have taken my Silver and my Gold, and have carried into your Temples my goodly pleasant things, i. e. the Silver and Gold and other Valuable Goods of my People, or even of my Own Temple.

6 The Children also of Judah, and the Children of Jerusalem have ye, or ye shall have sold unto the Grecians, that ye might remove them far from their Border or Country. 7 Behold, I will raise them or their Posterity out of the Place whither ye have sold them, and will return your Recompense upon your own head. 8 Even I will sell, i. e. cause to be sold your Sons and your Daughters into the hand of the Children of Judah, and they shall sell them to the Sabeans, even to a People or Such of that Name as are far off from your Country; for the Lord hath spoken it or firmly decreed so to do. Thus will the Lord recompense or punish the Tyrians, &c. in several Ages or Times, before the beginning of the Final Judgment, or (which comes to the same) before the beginning of the Millennium or Reign of Christ or his Saints here on Earth. The Judgment that shall be denounced against Such of the Posterity of the Tyrians, &c. as shall be living, and continue in Unbelief at the beginning of the Reign last mention'd, shall in all likelihood be the Same in Common with that denounced on the Unbelievers of other such Nations. And now the Prophet returns to speak of the Nations or Gentiles in general. 9 Proclaim ye this among the Gentiles, i. e. Upon the general Conversion of the Jews, and thereupon God's making way for them to return into their own Country, Such of the Gentiles as shall still continue in Unbelief shall endeavour all they can, and to that end join their Forces together, to hinder the Return of the Jews into their own Country; and when

I 2

they

*The mention of Tyre
Judah so is thought to
be for example sake,
that by what is said,
shall befall these who
persecuted the faithful
servants of God under
the Old Testament, may
be understood what
shall befall other nations,
who at any future time
shall be enemies to God
& his people.*

PARAPHRASE.

Common Version
corrected.

10. An ironical challenge
to all Christ's enemies to
exert their power, & put
in effect their resources
to the uttermost against
him & his Church, that
the victory may be more
glorious. See Joel. 8. 9.

they can't do that, they shall march against them even in their own Country, and invade and endeavour to destroy them there. To this end the said Gentiles shall prepare (u) to make War on the Jews with their utmost Force; they shall wake up or excite all the mighty Men among them to take up Arms, Saying or Commanding, Let all the Men of War draw near, or join themselves to our Armies, let them come up even to Judea and Jerusalem it self, if there be occasion.

10 And let not only the Men of War, or Such as have been train'd up to War and are disciplin'd Soldiers, join themselves to our Armies, but even let all others also do the like; ye Husbandmen beat your Plow-shares into Swords, and ye Vine-dressers or the like, beat your Pruning-hooks into Spears; let the weak say, I am strong, i. e. let even such as are Weak exert themselves to the utmost of their Strength, and go likewise into the Army as if they were perfectly Strong.

11 Assemble your selves, and come, all ye Heathen, and gather your selves together round about or from all Countries. Thither, i. e. to Jerusalem or the Valley of Jehoshaphat which is or shall be near it, and whither the Armies of the Antichristian Gentiles shall be gathered together, cause thy mighty Ones, i. e. Angels to come down, O Lord, (prays the Prophet,) namely to destroy the Antichristian Army there gathered together. 12 For according to the Proclamation or Summons mention'd vers. 9, 10, 11. the Antichristian Heathen shall be waken'd or excited to join all their Forces together, and come up to the Valley of Jehoshaphat: for there will I execute Judgment upon them, as if after the manner of Men I did sit to judge all the Heathen gather'd thither from all the Countries round about. 13 For I will say to my

Angels, Put (w) ye in the Sickle and cut down the Corn, for the Harvest is Ripe, i. e. Destroy the Antichristian Army here gather'd together, for their Wickedness is ripe for Vengeance. Come, get you down, and put ye in the Sickle, and cut off, and gather the Clusters of Grapes, for they are full Ripe, and fit to be put into the Wine-press; and the Press is full with them they are so many, so that upon treading of the said Wine-press the Fats overflow: Whereby likewise is denoted

prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

10 Beat your plow-shares into swords, and your pruning-hooks into spears; let the weak say, I am strong.

11 Assemble your selves, and come, all ye heathen, and gather your selves together round about: thither cause thy mighty ones to come down, O Lord.

12 * The heathen shall be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats

(u) Compare Rev. 19. 19.

(w) Rev. 14. 15, 19.

Common Version
corrected.

PARAPHRASE.

overflow, for their wickedness is great.

14 Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The Lord also shall roar out of Sion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Sion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass thro' her any more.

18 And it shall come to pass in that

Then, viz. after the Destruction of Antichrist and his Army and Party, and the Beginning of the Millennium or the Saints Reign over the Kingdoms of the Earth, shall Jerusalem be (x) Holy in the highest Degree, i. e. Her Inhabitants and also all the Subjects of the Kingdom of Christ or the Saints, of which Jerusalem shall then be the Capital, shall be as Holy as Human Nature is capable of, and there shall no Strangers pass thro' her any more, i. e. No unholy or irreligious Person shall dwell therein, or be suffer'd so much as to pass thro' it, as long as this World lasts, or which is the same, As long as the Reign of Christ or his Saints shall last here on Earth. 18 And it shall come to pass in that day, or

(x) Rev. 21 27.

God's destroying the Antichristians, tho' very Numerous, and that with an Extraordinary Vengeance, for that their Wickedness is great. 14 Thus shall the Multitudes, Multitudes, i. e. Vast Multitudes of the Antichristians be destroy'd in the foresaid Valley of Jehoshaphat or of God's Decision or Destruction of the said Antichristians. 15 And this Judgment or Vengeance of God upon them shall be attended, as in other like Cases, with terrible Circumstances: for the Sun and the Moon shall be darkened, and the stars shall withdraw their Shining. 16 The Lord also, i. e. more peculiarly Christ, who shall likely then Visible appear in a Glorious manner, shall roar out of Sion, and utter his Voice from Jerusalem, i. e. shall cause terrible Thundrings and Lightnings, and hereby the Heavens shall sound as if they did shake, and the Earth shall shake, i. e. there shall be actually a great Earthquake; by which terrible Circumstances the Unbelievers or Antichristians shall be quite dismay'd, so as to lose all their Courage before their Destruction: But ye Believing Jews and Gentiles shall not be dismay'd thereby, but rather rejoyce, for that they shall know that the Lord will be the Hope of his People, and the Strength of the Children of Israel, i. e. that God according to their Hope in him will thereby deliver his Faithfull Servants from his and their Enemies. 17 So, viz. by my foresaid Deliverance of you, ye shall know that I am the Lord, and then again your God, favouring and protecting you as Formerly, and also in a special manner dwelling in Sion my holy Mountain.

Then, viz. after the Destruction of Antichrist and his Army and Party, and the Beginning of the Millennium or the Saints Reign over the Kingdoms of the Earth, shall Jerusalem be (x) Holy in the highest

Abarbanel takes the repetition of the word multitudes to express multitudes of the dead, multitudes of the living.

10. These words are by many taken for a farther description of such transactions as God will manage himself by at the day of judgment. Christ is here called by the name Jehovah, & his being said to roar & utter his voice is understood of that terrible voice which all that are in the graves as well as those that are living, shall hear & come forth to judgment. Lion & Resurrection may be understood as Heb. 12. 22.

XII.

Joel concludes with foretelling the most Happy State of the Believing Jews (as well as Gentiles) during the Millennium.

17 The Church of Christ whether militant or triumphant, as compared in 17 of holy & virtuous persons & clothed with the imputed righteousness of Christ Jesus, thus not reckoning upon all the visible multitude, but upon them alone who in God's sight are accepted. Or more emphatically, incapable of any profane mixture, & above the assault of even an hundred of any thing hurtful. & thus comprising all the members visible in that glorious state.

ually the triumphant Church in heaven, as wholly consecrated to God, pure from every possibility of defilement, incapable of any profane mixture, & above the assault of even an hundred of any thing hurtful. & thus comprising all the members visible in that glorious state.

PARAPHRASE.

Common Version
corrected.

*† figurative expressions
of the happiness which
God will confer on his
Church, beginning
with the promulgation
of the Gospel through
the heathen world.
The purification of
wicked & unbelieving
persons who being now
convinced shall take
of the blessings above
mentioned.*

during the Happy State of the Millennium, the Saints on Earth shall enjoy the greatest Plenty of All things requisite to this Life, insomuch that the Vines even on the Mountains shall yeild such plenty of Wine yearly, that it may be said the Mountains shall in a manner drop down new Wine yearly, and the Cattle that feed even on the Hills shall give so much Milk, that it may be said that the Hills flow with Milk; and there shall be no Drought, but all the Rivers shall flow with Waters; and what is still more, (y) a Fountain shall come forth of the House of the Lord, and shall water the Valley of Shittim, i. e. the Pure Doctrine of Christ, which at first was preach'd by his Apostles at Jerusalem, shall be preach'd and embrac'd thro' all the Kingdoms of the Earth, that shall then be subject to the Saints; whereas Formerly the Greater Part of the World was full of Sin and Wickedness, as heinous as that committed by Some of the Israelites while they encamp'd in the said Valley of Shittim.

19 Egypt shall be a Desolation, and Edom shall be a desolate Wilderness, for the Violence against the Children of Judah, because they have shed innocent Blood in their Land, i. e. All wicked Persons, that have causlessly oppress'd the true Servants of God, like as the Egyptians and Edomites have done to the Israelites, shall then be destroy'd; or brought so low, that they shall not be Able or Dare to rise up against, much less to oppress or any way hurt any Believer or true Christian, during the foresaid Millennium.

20 But Judah, i. e. all the Then People of God, whether Jews or Gentiles, shall dwell or live in a most Happy Condition for ever, viz. during the said Millennium here on Earth, and after that in Heaven; and the then Earthly Jerusalem shall abide in safety from Generation to Generation, during the said Millennium. 21 For I will cleanse their Blood that I have not cleansed, i. e. I will then cleanse my People from all their Sins, and give them such Grace as shall enable them to live Free from all Sin, and they shall accordingly live so, even here on Earth, during the said Millennium: Even I the Lord that dwells in Sion now, and shall likewise Then dwell so, and that in a Visible and much more Glorious manner than Now, and as is described Rev. 21. 3, 4, 11, 22, 23, &c. will most certainly bring to pass in its due time, All that is here foretold by my Prophet Joel.

(y) Compare Rev. 22. 1.

day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood that I have not cleansed, *even I the Lord that dwelleth in Sion.

*† God is ever present with
his Church which he will
defend & preserve & si-
nally set beyond the
reach of temptation
& adversity, in virtue
of his holy covenant
which he graciously establish-
ed in the life. Rev. 14. 3.
28. 29. John 14. 3.*

A M O S.

A M O S.

T H E P R E F A C E.

THAT *Amos* was of *Tekoa*, we learn Chap. 1. 1. which *Tekoa* was a City of the *Kingdom of Judah*, as appears from its being one of those Cities, which *Rehoboam* the King of *Judah* fortify'd, upon the Revolt of the Ten Tribes from him, and their erecting a distinct Kingdom, commonly call'd the Kingdom of *Israel*. See 2 Chron. 11. 6.

I.
The Country
of *Amos*.

We are likewise expressly told Chap. 1. 1. that *Amos* prophesy'd in the days of *Uzziah*, (otherwise call'd *Azariah*) King of *Judah*: Who reigning no less than two and fifty Years, in which time reign'd no fewer than six Kings in *Israel*; hence it was requisite to tell, which of the Kings of *Israel* was *Cotemporary* with *Uzziah* when *Amos* began to prophesy, in order to let us know the *more distinct Time* of his Prophefying. Accordingly *Jeroboam* is mention'd Ch. 1. 1. *with Uzziah*: Which *Jeroboam* being the King of *Israel* in whose time *Uzziah* began to reign in *Judah*, and *Jeroboam* dying about fourteen years after; and it appearing from Ch. 7. 10. that Most, if not All (or the two remaining Chapters) of this Book was deliver'd in the Reign of *Jeroboam* King of *Israel*: From these Considerations it may Reasonably be infer'd, that *Amos* was the *Eldest* of all the Prophets, the Times of whose Prophefying are expressly mention'd in several Prophecies, which make so many Books of the Old Testament, and consequently that he prophesy'd before *Hosea* and *Isaiah*, &c. tho' their Prophecies are placed before His in the Canon of Scripture. Of which I intend (God willing) to speak more in a General Discourse relating to all the Prophets, whose Writings make so many Several Books of the Old Test. which Discourse shall be placed before *Isaiah*. At present, in order to the Better

II.
The Time of *A-*
mos Prophefying.

under-

understanding of the aforesaid Prophecies, I judge it Best to proceed in my Paraphrasing of them, according to the Order of Time wherein they were deliver'd or writ, and so according to the Method observ'd by me in paraphrasing the Books of the New Testament.

III.
Of his Prophe-
sying two years
before the Earth-
quake.

It being said Chap. I. I. that *Amos* prophesy'd *two years before the Earthquake*, hence Some infer that the said First Verse was not written by *Amos* himself, but by some Other Afterwards. And if so, then most probably by *Exra*, when he review'd the Scriptures of the Old Test. But tho' the said Inference has some Probability, yet it is not a Necessary Inference. For tho' *Amos* might *begin to prophesy*, that is, to deliver his Prophecies *by word of Mouth*, two years *before* the said Earthquake, yet he might *not have deliver'd them All* till *after* the said Earthquake. For it is not probable that he *receiv'd or deliver'd All* the said particular Prophecies at *One* time. Nay the Contrary is rather Evident, for that there is express mention made of *five several Visions*, wherein so many several Parts of this Book were *severally reveal'd* to Him. Besides it is not to be doubted, but *Amos* writ this Book, some time *After* he had deliver'd the Contents thereof by word of Mouth, and consequently might write it *after* the Earthquake, tho' he began to deliver it *two years Afore*. So that after All *Amos himself* might Very well *pen the First Verse*, as well as all the rest of the Sacred Book call'd by his Name. That the foresaid Earthquake was in the days of *Uzziah*, we learn *Zech. 14. 5.*

IV.
Amos the first
among the He-
brews, that fore-
told an Eclipse by
Revelation.

It remains to observe that it is somewhat strange, that No Commentator (as I can find) has expounded the *Sun's going down at Noon*, &c. Chap. 8. 9. of an *Eclipse of the Sun*, tho' it seems the most Obvious Sense, as well as it is the True. For Archbishop *Usher* observes in his *Annals* at the year 791. before the Common Æra or Account of Christ, and so during the Reign of *Uzziah* wherein *Amos* prophesy'd, that there was *a very great Eclipse of the Sun* at the Feast of *Pentecost*, and *another greater* about eleven years after at the Feast of *Tabernacles*, and a *third* the year after at *Easter*: agreeably to Chap. 8. 10. So that as *Thales* was the *First* among the Greeks that foretold an Eclipse by his Skill in Astronomy, so *Amos* was the *First* among the Hebrews that foretold One by Divine Revelation.

AMOS.

AMOS.

Common Version
corrected.

PARAPHRASE.

Chap. I.

The Introduction or Inscription.

THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah King of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

Chap. I. **T**HE Words of (a) Amos, who was among, or One of the Herdmen of Tekoa or Town in Judah, till God order'd him to go and prophesy, especially to those of the Kingdom of Israel or Samaria; and also to foretell briefly the Judgments that should come on the Kingdom of Judah; and likewise on several Foreign and Neighbouring People, as the Syrians, Philistines, &c. Which Prophecies Amos receiv'd in Visions, which he saw concerning Israel and the Others, in the days of Uzziah King of Judah, and in the days of Jeroboam the son of Joash

King of Israel, two Years before the terrible and so more remarkable (a) Earthquake, that was in those days.

SECTION I.

Containing chiefly such Prophecies as related to Nations foreign to Judah and Israel, and taking up Chap. I. 2 — II. 3.

2 And he said, The Lord will rore from Sion, and utter his voice from Jerusalem: and the habitations of the shepherds shall mourn,

such their Idolatry and other Sins, and will shew his Anger against them in a manner more terrible than the Roaring of a Lion, or than the Noise of Thunder: and he shall send such a Judgment on them, as that the habitations of the Shepherds shall mourn, i. e. the Shepherd's shall mourn

(a) Concerning Amos see the Preface to this Prophecy, as also concerning the Earthquake here mention'd.

2 And he, viz. Amos said first concerning Israel mention'd in the first Verse: The Lord will rore from Sion, and utter his Voice from Jerusalem, i. e. the only True God of Israel, which dwells at Sion or Jerusalem, not at Bethel or Dan where the Idolatrous Calves are set up and worship'd in the Kingdom of Israel, is very Angry with the People of Israel for

I.
A general and short Prophecy against Israel.

†. He their strength, wealth, & worldly grandeur set forth by that for Israel's idolatry shall through God's indignation be reduced to nothing. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

K

and

PARAPHRASE.

Common Version
corrected.

and their Cattle groan for want of Pasture, and the Grass on the Top or Mountain of Carmel *(b)* lying in the Kingdom of Israel shall wither. And that ye of Israel may have the more Regard to what I forewarn you of, as not thinking it proceeds from any particular *(c)* Prejudice I my self have against you, before I go on to foretell Any more concerning you, I will relate or set down such Prophecies as I have receiv'd, concerning the neighbouring Nations round about you, and some of which, viz. the Syrians have already mightily oppress'd you, as also the Prophecies concerning the Kingdom of Judah my own Country.

II.
A Prophecy against Damascus, or the King and People of Syria.

3 Thus saith the Lord, For three Transgressions of Damascus, and for four, *i. e.* by reason of the manifold Transgressions of the Syrians, the Capital of whose Kingdom is Damascus, I will not turn away the Punishment thereof; and that as for other Transgressions or Sins against me, so more particularly because they have threshed Gilead with Threshing-instruments of Iron, *i. e.* because they have abused the Gileadites, *(d)* or all the Inhabitants of the Country of Israel beyond Jordan, when they were conquer'd by Hazael, after a most cruel and barbarous manner. 4 But I will send a Fire into the House of Hazael, which shall devour the Palaces of Ben-hadad, *i. e.* I will raise up an Enemy against the Posterity of Hazael, who has thus cruelly oppressed Israel, who shall put an End to the Reign of Hazael's Posterity, and destroy by Fire the Royal Palace at Damascus, and the other Palaces or Royal

and the top of Carmel shall wither.

3 Thus saith the Lord, For three transgressions of Damascus, and for four I will not turn away the punishment thereof: because they have threshed Gilead with threshing-instruments of Iron.

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

ANNOTATIONS.

(b) This Carmel, tho' a Mountain, was very Fruitfull of Grass, at least in many Parts of It. 'Tis absurd to understand hereby Carmel in the Kingdom of Judah, what is here said, being a Prophecy against the Kingdom of Israel, not of Judah.

(c) Those of the Kingdom of Israel might the more Easily be induced to think, that what Amos said proceeded from his Ill Will to them, because Amos was of the Kingdom of Judah, which had not long Afore receiv'd very great Damage from those of Israel, as is related 2 Kings 14. 12, &c. Wherefore to remove this Prejudice of the Israelites against him, Amos could not take a more reasonable Method, than after having taken Notice in short and general, What was the principal Design of his Prophecy, viz. against Israel, to pass on next to the Prophecies he had receiv'd against Other Nations, particularly against the Syrians, who had done such Damage in the former Reigns to the Kingdom of Israel, and against his Own Countrymen, those of the Kingdom of Judah; this last being a most convincing Instance of his Impartiality, and speaking Nothing of Partiality or Prejudice, but Only what God gave him in Command to speak.

(d) See 2 Kings 10. 32, 33. and 13. 7.

Seats

Common Version
corrected.

PARAPHRASE.

5 * To wit, I will break the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the scepter from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Gaza, and for four I will not turn away the punishment thereof: because they carried away captive the whole captivity, to deliver them up to Edom.

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and I will turn mine hand against

Seats built elsewhere by Ben-badad the Son of Hazael: 5 To wit, (e) I will send an Enemy that shall break the Bar, i.e. break or force open the Gates of Damascus tho' never so strong barr'd or barricado'd, and so shall destroy the Royal Palace therein, and cut off, i.e. destroy or carry Captive the Inhabitant, i.e. All or most of the Inhabitants from the Plain of Aven, i.e. from Damascus and the neighbouring Places lying in the same Plain that Damascus do's, and which from the Wickedness of the said Inhabitants may be fitly styled the Plain of Aven or Wickedness; and the said Enemy, viz. Tiglath-pilazer King of Assyria shall cut off or slay him that then holds the Scepter, viz. Rezin from the House (f) of Eden, i.e. at the Pleasure-house of the Kings of Syria: and the People of the other Parts of Syria, as well as Damascus and its neighbouring Places, shall go or be carried by the foresaid King of Assyria into Captivity unto Kir, a City and Territory in Assyria, or subject to the King of Assyria, says the Lord.

6 Thus saith the Lord, For three Transgressions of Gaza, and for four, i.e. for the many Transgressions of the Philistines, of whom Gaza was one of the four Chief Towns or Cities, I will not turn away the Punishment thereof: because they carried away captive the whole Captivity, i.e. all the Captives they took from (g) Judah, to deliver them up to Edom, i.e. and sold them to the Edomites. 7 But I will send a Fire on the Wall of Gaza, which shall devour the Palaces thereof, i.e. I will send an Army against Gaza, which shall burn or destroy it. 8 And by the same means I will cut off the Inhabitant from Ashdod or Azotus another of the Chief Towns of the Philistines, and him that holdeth the Scepter from Ashkelon or Ascalon another of the said Towns, and I will turn my hand against Ekron the (h) fourth of

III.
A Prophecy against the Philistines.

ANNOTATIONS.

(e) See 2 Kings 16. 9. (f) See my Geography of the Old Testament Vol. I. Chap. 1. Sect. 4. (g) Compare 2 Chron. 28. 18.

(h) Gath, which was formerly another principal Town of the Philistines, and the Capital of a Lordship or petty Kingdom, (as 1 Sam. 6. 17, 18.) is not here mention'd, as having lately been taken by Uzziah the present King of Judah, as was afterwards Ashkelon, (see 2 Chron. 26. 6.) and so this Prophecy in some measure quickly fulfill'd.

K 2

the

PARAPHRASE.

Common Version
corrected.

the said Towns, and the Remnant of the Philistines shall perish, saith the Lord God.

IV.
A Prophecy against the Tyrians or Phenicians.

9 Thus saith the Lord, For three Transgressions of Tyre, and for four, *i. e. for the many Transgressions of the Phenicians*, I will not turn away the punishment thereof: because they delivered up the whole Captivity of Edom, and remembered not the brotherly Covenant, *(i) i. e. the League of Friendship that was between them and Judah, and was formerly begun in the strictest manner between David and Hiram.* 10 But I will send a Fire *(k)* on the Wall of Tyre, which shall devour the Palaces thereof.

V.
A Prophecy against the Edomites.

11 Thus saith the Lord, For three Transgressions of Edom, and for four I will not turn away the punishment thereof: because he *himself* did of old pursue his Brother Jacob with the Sword, *i. e. (l) resolve to kill him for getting away his Birthright and the Blessing thereunto belonging, and the Posterity of Edom or Esau, did cast of all Pity toward the Posterity of Jacob or the Israelites, (m) insomuch as they would not suffer them to pass thro' their Country, when they desir'd it in their passage from Egypt to Canaan, and his Anger did tear perpetually, and kept his Wrath for ever, i. e. the Edomites have ever since took all Occasions to hurt or oppress the Israelites.* 12 But I will send a Fire upon Teman, which shall destroy the Palaces of Bozrah, *i. e. I will send an Enemy which shall conquer the Edomites, and burn or destroy Teman and Bozrah, two of their principal Cities.*

VI.
A Prophecy against the Ammonites.

13 Thus saith the Lord, For three Transgressions of the Childrem of Ammon, and for four I will not turn away the punishment thereof: *and more particularly* because they have ript up the Women with Child of Gilead, *when (o) they invaded the Land of Gilead, that they might recover it as belonging of right to them as they pretended to Jephthah, and so enlarge* their border.

Ekron; and the remnant of the Philistines shall perish, saith the Lord God.

9 Thus saith the Lord, For three transgressions of Tyre, and for four I will not turn away the punishment thereof: because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant.

10 But I will send a fire on the wall of Tyre, which shall devour the palaces thereof.

11 Thus saith the Lord, For three transgressions of Edom, and for four I will not turn away the punishment thereof: because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and kept his wrath for ever.

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 Thus saith the Lord, For three transgressions of the children of Ammon, and for four I will not turn away the punishment thereof: because they have ript up the women with child of Gilead, that they might enlarge

(i) Compare Joel 3. 4, 5. (k) Read the Paraphr. of v. 7. (l) Gen. 27. 41, 42.
(m) Numb. 20. 18, &c. (o) Judg. 10. 7, 8, &c.

their

Common Version
corrected.

P A R A P H R A S E.

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirl-wind.

15 And their king shall go into captivity, he, and his princes together, saith the Lord.

Chap. II.

Thus saith the Lord, For three transgressions of Moab, and for four I will not turn away the punishment thereof: because he burnt the bones of the king of Edom into lime.

2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth, and Moab shall die with tumult, with shouting, and with the sound of the trumpet.

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the Lord.

their Border. 14 But I will kindle a Fire in the Wall of Rabbah, and it shall devour the Palaces thereof, *i. e. I will send an Enemy against the Ammonites, which shall subdue them, and burn and destroy their Capital City Rabbah, and that with shouting in the day of Battle when the City shall be taken, with a Tempest in the day of the Whirl-wind, i. e. the Destruction of the Ammonites and their Capital City shall be very Sudden and very Great, like a Tempestuous Whirl-wind that throws down all before it.* 15 And such shall the Rage of the Enemy be against the Ammonites, that their King shall go or be carried by the said Enemy into Captivity, He, and his Princes together, saith the Lord.

Chap. II. Thus saith the Lord, For three Transgressions of Moab, and for four I will not turn away the punishment thereof: *and particularly because he burnt the Bones of the King of Edom into Lime, i. e. into (p) Ashes which he used instead of Lime to plaister some Wall with out of Contempt and Inhumanity.* 2 But I will send a Fire upon Moab, and it shall devour the Palaces of Kirioth, *i. e. I will send an Enemy that shall subdue Moab, and burn or destroy the Chief City thereof Kirioth, and Moab, i. e. a great Number of the Moabites shall die in War or fighting against their said Enemy, which War shall be attended as usually with Tumult, with Shouting, and with the sound of the Trumpet.* 3 And I will by the said Enemy cut off the Judge or Chief Governour from the midst thereof, and will slay all the Princes thereof with him, saith the Lord. *All which Prophecies concerning Moab, Ammon, Edom, and the Philistines, were in great measure fulfill'd either by Salmaneser, Sennacherib, or Nebuchadnezzar.*

VII.
A Prophecy against the Moabites.

A N N O T A T I O N S.

(p) This is in all reason to be look'd on as a distinct Fact from that related 2 Kings 3. 27. the Circumstances being so widely different.

S E C T.

SECTION II.

Wherein, after a short Prophecy against Judah, the Prophet returns to the Main Business of his Prophecy, viz. to prophesy against the Kingdom of Israel; which accordingly takes up All that follows to Chap. IX. 10. and so all the Remainder of this Prophecy but the five last Verses.

I.
A Prophecy against the Kingdom of Judah.

4 Thus saith the Lord, For three Transgressions of Judah, and for four I will not turn away the punishment thereof: because they have despised the Law of the Lord, and have not kept his Commandments, and especially because their Lies caused them to err, after the which their Fathers have walked, *i. e. because they have given themselves to Idolatry, as some of their Fathers before them, and have not been deterred therefrom even by the many and terrible Judgments I have therefore sent on their Fathers, but have nevertheless worship'd Idol-gods, and put their Trust and Refuge in them, who are Lies or only False or no Gods, and so can afford them no help.* 5 But I will send a Fire upon Judah, and it shall devour the Palaces of Jerusalem, *i. e. I will send an Enemy which shall conquer Judah, and burn and destroy Jerusalem, and therein not only the King's Palace, but even the Temple it self; which was fulfill'd by Nebuchadnezzar.*

II.
The Prophecy against Israel. And first for their Oppression of the Poor and Pious, and for their Idolatry.

6 Thus saith the Lord, For three Transgressions of Israel, and for four I will not turn away the punishment thereof: particularly because they sold the Righteous for Silver, and the Poor for a pair of Shoes, *i. e. their Judges are so corrupt, that tho' a Poor man's Cause be never so just, yet they will give Sentence against him, for a Bribe, even tho' it be so very small, as to be worth no more than a pair of Shoes, or no more than will buy a pair.* 7 That pant after the dust of the Earth on the Head of the Poor, *i. e. the Generality of those of the Kingdom of Israel endeavour All they can to oppress such among them, as will not comply with them in their Idolatrous Worship, and accordingly often abuse them in an unhuman*

4 Thus saith the Lord, For three transgressions of Judah, and for four I will not turn away the punishment thereof: because they have despised the law of the Lord, & have not kept his commandments, and their lies caused them to err, after the which their fathers have walked.

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 Thus saith the Lord, For three transgressions of Israel, and for four I will not turn away the punishment thereof: because they sold the righteous for silver, and the poor for a pair of shoes.

7 That pant after the dust of the earth on the head of the

manner,

That pant after the dust of the earth on the head of the poor, as will not comply with them in their idolatrous worship, and accordingly often abuse them in an unhuman manner, as will not comply with them in their idolatrous worship, and accordingly often abuse them in an unhuman manner.

Common Version
corrected.

PARAPHRASE.

poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name.

8 And they lay themselves down upon clothes laid to pledge, by every altar, and they drink the wine of the condemned in the house of their God.

9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks, yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for pro-

9 Yet destroyed I the Amorite, under whom are included the rest of the Canaanites, before them, whose Height was like the Height of the Cedars, and he was strong as the Oaks, i.e. Many of which, viz. the Anakims were of a Gigantick Stature and Strength; yet I destroyed his Fruit from above, and his Roots from beneath, i.e. I destroy'd them utterly. 10 Also I brought you up from the Land of Egypt, and led you forty Years thro' the Wilderness, to possess the Land of the Amorite. 11 And I have rais'd up of your Sons for Prophets, as Elijah, &c. to direct you

manner, as if they threw them down on the Ground, and then dragg'd them along the Dust, or trampled on them, they being destitute of any One among them to help or befriend them: and they turn aside the way of the Meek, i.e. do all they can to ruin Such as choose out of true Piety rather to bear meekly all Indignities and Injuries, than Sin against God by joining with the Others in Idolatry: And they are not content to commit Fornication and Adultery, but commit also even (q) such Incest as I have particularly forbid, inasmuch as a Man and his Father will go in unto the same Maid, which tends to profane my Name, i.e. to make the very Heathen have a mean Notion of my Holy Religion and of my Own Deity, Such incest being (r) seldom or never practis'd even among many of Them. 8 And they lay themselves down upon Clothes laid to pledge, i.e. which they have Unjustly taken away from such as will not join with them in Idolatry, for a Pledge till they should pay them what they were unjustly fin'd to pay, and which they have detain'd contrary to my express Command Exod. 22. 26. and not only so, but have also made use of to spread under them at their Idolatrous Feasts, or while they eat of their Idolatrous Sacrifices, by every Altar, which they have set up to the Golden Calves or other Idol and Heathen Gods; and they drink the Wine of the Condemn'd, i.e. Wine taken away from Such as have been unjustly condemn'd for refusing their Idolatrous Worship, or bought with the Money that Such have been fin'd or condemn'd to pay for to buy Wine to be drank in the House of their Idol-god, i.e. at Dan or Bethel where the Golden Calves were, or the like.

† God reckons up to them some of the great things he had done for them, & appeals to themselves in proof of his allegations, censuring them of base ingratitude.

III.
God reminds them of their base Ingratitude to him.

(q) Lev. 18. 8.

(r) 1 Cor. 5: 1.

PARAPHRASE.

Common Version
corrected.

in my true Religion, and to reclaim you from your Idolatry; and of your young Men for Nazarites, (s) or to take on them even the strictest Rites of my holy Religion, thereby to give the Greater Example of Piety to others. Is it not even thus, or can ye deny this, O ye Children of Israel? saith the Lord.

12 But instead of shewing your Piety to me, which even Common Gratitude for the foremention'd Mercies requires, ye have forsaken my Worship for Idolatry, and instead of being better'd by the strict Examples of the Nazarites, ye have abused them, in that ye gave the Nazarites Wine to drink, and forced them so to do against my (s) express Law and their Own Vow; and instead of hearkning to my Prophets, ye have commanded the Prophets, saying, Prophesie not. 13 Behold, I am so displeas'd at your Sins as if I was pressed under the weight of the Sins committed by you, so heavy or heinous be they, as a Cart is pressed that is full of Shaves. 14 Therefore the Flight shall perish from the Swift, i.e. the Swift shall not be able to flee away, or to save himself by Flight; and the Strong shall not strengthen or be able to defend himself by his Force or strength of Body, neither shall the Mighty or Great Man deliver himself; 15 Neither shall he stand against the Enemy, that handles the Bow or any other Arms: and as he that is swift of Foot shall not deliver himself, (as afore v. 14. is said,) so neither shall he that rides the Horse deliver himself. 16 And he that is courageous among the Mighty, i.e. Great in Dignity shall flee away Naked, being forced to fling away his Arms, and put off his Armour, and all other Clothes that may hinder his Flight, in That day that I shall visit you for your Sins, saith the Lord.

IV.
Israel the more
to be punish'd, as
being the People
to whom he had
peculiarly reveal'd
his Will, &c.

Chap. III. Hear this Word that the Lord hath spoken against you, O Children of Israel, against the whole (t) Family, i.e. against the Kingdoms both of Israel and Judah, and all the Twelve Tribes, which

phets, and of your young men for Nazarites, Is it not even thus, O ye children of Israel? saith the Lord.

12 But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophesie not.

13 Behold, I am pressed under you, as a cart is pressed that is full of shaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself.

15 Neither shall he stand that handleth the bow, * as he that is swift of foot shall not deliver himself, so neither shall he that rideth the horse deliver himself.

16 And he that is courageous among the mighty, shall flee away naked in that day, saith the Lord.

Chap. III.

Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family,

ANNOTATIONS.

(s) Numb. 6. 1, 2, &c. (t) The Prophet joining here together, Judah and Israel, was a like Convincing Instance of his Impartiality, or Propheying only what God commanded him, as is afore taken Notice of in Note (c.)

Common Version
corrected.

PARAPHRASE.

which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3[†] Can two walk together, except they be agreed?

4 Will a lion rore in the forest, when he hath no prey? will a young lion cry out of his den, if he have nothing to take?

5 Can a bird fall in a snare upon the earth where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?

I brought up from the Land of Egypt, saying, 2 You only have I known, or acknowledge'd for my Peculiar People, of all the Families of the Earth: therefore I will punish you for all your Iniquities, as you may be the more assur'd, by reason of your Iniquities being Aggravated by that peculiar Ingratitude which attends them, above the Sins of Others to whom I have not been so Peculiarly gracious. 3 Can or will Common Reason permit Two to walk Friendly together, except they be agreed or real Friends? In like manner it is altogether Unreasonable for you to think that I will deal with you as your Friend, while ye thus Sin against me, and so act as those that Hate me, or are my Enemies. 4 Will a Lion rore in the Forest, when he hath no Prey in sight to take? Will a young Lion cry out of his Den, if he have nothing in view to take? So you may be assur'd that God would not denounce these Threats against you by me his Prophet, which may be compar'd fitly to the Roaring of a Lion, unless he fully purpos'd to execute them on you, unless ye repent. 5 Can a Bird fall in a Snare upon the Earth where no Gin is for him? i. e. As a Bird falls into a Snare or Gin, tho' it be aforehand laid for him, for want of taking Notice of the said Snare or Gin; So shall you certainly fall into the Miseries God threatens you with, and has already prepar'd or design'd to bring on you, unless you take due Notice of the said Miseries you are so Kindly forewarn'd of by God, and prevent them by Repentance: for shall One take up a Snare from the Earth, and have taken nothing at All? i. e. in like manner God will not withhold his Miseries, unless he attains the End he aims at principally by threatening you with them, viz. your Repentance; but will certainly bring them upon you to your Destruction. 6 Shall a Trumpet be blown in the City in the manner usual to give Notice of War, or the Invasion of a powerful Enemy, and the People not be afraid? How much more then ought ye to be afraid, and so to Repent, when I thus forewarn you of God's Wrath coming on you, as Plainly or Openly as if I did it by sound of Trumpet. Shall there be evil in a City, and the Lord hath not done it? i. e. Ye ought at least to know, that no Calamity can befall you, but by the order or at least permission of the Lord, whose Prophet I am; and likewise whatever Calamity he purposes to bring on you, no other God can

L

preserve

As a conformity of sentiment & manners is necessary to the maintenance of friendship; so it is irrational to expect any communications between God & a wicked people.

PARAPHRASE.

Common Version
corrected.

7 ver. The intent of the al-
lusions in the 3. fore-
going verses is plainly to
convince the people of the
certainty of the judg-
ment denounced. For as
it would be absurd to
suppose any commu-
nity of man or animal
without some proper
intention. It is not to be
thought that God would
repeatedly raise up his
prophets bearing full
testimonies of their di-
vine appointment with-
out an adequate cause
and end. It is the just
reproach of every true pro-
phet to be called a false
prophet to witness against in
preaching the word of God
his never to
disobeying
to his command.
That the Lord
will be true
to his word.

9. God commands that
the people be invited
to be witnesses of his
judgment upon the
city. That his justice
and holiness may be ac-
knowledged by those
nations by whom he
has been so mercifully
shown of.

V.
The Certainty of
the Destruction of
Samaria is fore-
told, unless they
repent.

preserve you from. 7 And as surely as the Lord will
punish you unless you repent, so Surely the Lord God
will do nothing thereby, but what first he reveals
or has reveal'd, as being Afore his Secret or what could
not be so Particularly or Certainly known without
Such his Revelation, unto his Servants the Prophets.
8 Wherefore since the Lion has roar'd, i. e. God has
forewarn'd you of the Miseries he is bringing on you
except ye Repent, just as a Lion roars, when he is
running on his Prey to catch it, who will not fear?
ye ought All to fear and repent, as being Otherwise
the more without Excuse after such Warning: the
Lord God hath spoken, who can but prophetic, i. e.
In like manner since the Lord has commanded me to
forewarn you of the foresaid Miseries, how can I in
Person or Duty forbear, and how Unreasonable is it
for you to command (u) me or any other Prophet of
God, Not to prophesy. But whatever ye do your selves,
neither I nor any other true Prophet will obey you
rather than God, whatever Mischief ye can do to Us.
Wherefore I will go on Boldly, and more Plainly and
largely to foretell you of the Kingdom of Israel, to
whom I am sent for that purpose, of your Certain Mi-
sery and Destruction, unless you repent.

9 Publish in the Palaces of Ashdod, and in the Pa-
laces in the land of Egypt, i. e. To shew the Certain-
ty of God's punishing you as he has foretold, He as it
were orders Publick Notice thereof to be given to the
Philistines and Egyptians, your inveterate Enemies
and who will rejoice at your Destruction, and to say
unto them, Assemble your selves upon the Moun-
tains of Samaria: and behold the great Tumults, i. e.
the Ravages and Miseries caus'd by the Conquering
Enemy that I send against Israel, in the midst thereof, and the Num-
bers of those that are oppress'd by the said Enemy in the midst thereof,
i. e. as in other parts of the Kingdom of Israel, so also in the midst of the
City of Samaria it self, the Capital of the said Kingdom. 10 For they
know or care not to do Right, faith the Lord, who store up Riches got-
ten by Violence and Robbery, i. e. by any unjust means in their Palaces.
11 Therefore thus faith the Lord God, An Adversary, (viz. Shalma-
nezer (w) King of Assyria with his Forces,) there shall be even round

7 Surely, the Lord
God will do nothing,
but he revealeth his
secret unto his ser-
vants the prophets.

8 The lion hath
roared, who will not
fear? the Lord God
hath spoken, who can
but prophetic?

9 Publish in the
palaces at Ashdod,
and in the palaces in
the land of Egypt,
and say, Assemble
your selves upon the
mountains of Sama-
ria: and behold the
great tumults in the
midst thereof, and
the oppressed in the
midst thereof.

10 For they know
not to do right, faith
the Lord; who store
up violence and rob-
bery in their palaces.

11 Therefore thus
faith the Lord God,
An adversary there
shall be even round

(u) See Chap. 2. 12.

(w) Read 2 Kings 17.

Common Version
corrected.

PARAPHRASE.

about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria, in the *side of a bed,* or on the side of a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts,

14 That in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el, & the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter-house with the summer-house, and the houses of ivory shall perish,

about the Land, *i. e.* he shall invade all the Kingdom of Israel, and he shall bring down thy Strength from thee, *i. e.* shall besiege thee, O City of Samaria and Capital of the Kingdom of Israel, and at length shall take thee, notwithstanding thy strong Walls and the Forces that shall defend them, and thy Palaces shall be spoil'd. 12 Thus saith the Lord, As the Shepherd is not to be found, that taketh or dares to take out of the mouth of the Lion so much as two legs, or even a piece of an ear of a Sheep or the like, that the Lion is eating: so shall the Children of Israel not be taken or deliver'd by any One out of the power of the Assyrians, particularly those of Israel that dwell in Samaria, being great Men and having great Houses there, and who are wont to live in an idle and Careless manner, sleeping or lying on the side of a Bed, or (x) on the side of a Couch even in the Day-time; Fearing no Enemy, but thinking themselves secure on account of the Largeness and consequently Strength of the Kingdom of Israel, and also on the strong Help and Assistance of the King of Damascus or Syria, with whom they shall be in League. 13 But notwithstanding such their Confidence and Security, Hear ye, whom I send as my Prophets to that end, and testify in the House of Jacob, saith the Lord God, the God of Hosts, 14 That in the day that I shall visit the Transgressions of Israel upon him, I will also visit, or cause the Enemy that I shall send to destroy the Altars of Beth-el, and the Horns of the Altar of Burnt-offering, which were esteem'd as Chief parts thereof, shall be cut off, and fall to the Ground. 15 And I will smite the Winter-house with the Summer-house, which the King of Israel has, and the Houses of Ivory, *i. e.* which are ciell'd or wainscoted

To small a number shall escape this calamity, that it shall be as when a Shepherd taketh out of the mouth of a Lion some small part of an almost-dead or almost-spoiled sheep. & even this few shall be, but as the leg, & a piece of the ear, of the poorest & meanest people.

ANNOTATIONS.

(x) So the word render'd by our Translators here *Damascus*, is observ'd by some Hebrew Writers to signify, and it seems the most natural Signification thereof here. However in my Paraphrase I have not omitted taking Notice of the rendring of the Hebrew word by *Damascus*, and have explain'd, In what sense it is so most Reasonably to be understood, viz. of the People of Israel relying on the Help of the King of Syria or *Damascus*, in case an Enemy should invade them: Which is the Explication of it in the Targum or Chaldee Paraphrase of Jonathan.

PARAPHRASE.

Common Version
corrected.

with Ivory shall perish, and the great Houses or Houses of all the great Persons shall have an end, saith the Lord.

and the great houses shall have an end, saith the Lord.

VI.
Against the great
Women of Samaria.

Chap. IV. Hear this Word, ye Great Women also who are as fat by your Luxurious way of Living, as the Kine of Bashan, ye that are in the Mountain of Samaria, i. e. which dwell in Samaria that stands on an Hill; which either do your selves or else set on your Husbands to oppress the Poor, which crush the Needy, which say to their Husbands, whom out of Civility they call their Masters or Lords, Bring us Wine, and let us drink. 2 The Lord God has sworn by his Holiness, that lo, the days shall come upon you, that he will cause an Enemy to take you away out of Samaria and your Country, as a Fisherman takes Fish out of the Water by force with Hooks, and your Posterity or Children in like manner with Fish-hooks. 3 And ye shall go out at the Breaches made in the Wall of Samaria by the Enemy that shall take it, Every Woman of you that is as a Cow of Bashan shall go out at that Breach of the Wall which is before her, for there shall be so many Breaches all round that ye shall not need to be led much about, when ye are led Captive out of the City, and ye shall lead them, viz. your Posterity or Children with you to Harmon, i. e. such mountainous and desolate Places as the Enemy shall see fit to transplant you to, saith the Lord.

Chap. IV.

Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord God hath sworn by his holiness, that lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks.

3 And ye shall go out at the breaches, every cow at that which is before her, and ye shall * lead them to Harmon, saith the Lord.

4 Come to Beth-el and transgress, at Gilgal multiply transgressions; and bring

VII.
God go's on to
threaten them for
their Idolatry.

4 Such will be the Miserable end of the People of Samaria, forasmuch as God foresees, notwithstanding all these his Gracious Warnings of you, you will go on to Come to the Temple or House where the Golden Calf is set up at Beth-el, and there to transgress against me by your Idolatrous Worship of me by the said Calf, and by worshipping other Gods besides me, and likewise by your Idolatrous Worship at Gilgal (y) ye will multiply your Transgressions, and or even bring your

ANNOTATIONS.

(y) Gilgal being the Place famous, not only for the First Encampment there of the Israelites after they had pass'd Jordan and enter'd Canaan, but also for Circumcision being there renew'd, and the first Passover in Canaan There celebrated, and God there appearing to Joshua, and so commanding him to loose his Shoes from his Feet, for that the Place whereon he stood was Holy, hence all After-ages of the Israelites had a great Reverence for Gilgal. Thus we find Samuel making choice

The rich & powerful in
habitants of Samaria
as Psal 22. 12. Which
say to their Masters which
are the chief promoters
of the craft & dissolute
ness as round & power-
ful cause of the disor-
ders & corruptions among
the people.

Common Version
corrected.

PARAPHRASE.

your sacrifices every morning, and your tithes after three years.

5 And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free-offerings; for this liketh you, O ye children of Israel, saith the Lord God.

6 And I also have given you cleanness

Sacrifices to the said Idolatrous Altars every (z) Morning and so likewise Evening, and your extraordinary Tithes after three years. 5 And ye will offer a Sacrifice of Thanksgiving with Leaven, and proclaim and publish, i. e. publicly invite others to partake of the Free-offerings ye shall make: for this your Idolatry liketh you, O ye Children of Israel, saith the Lord God.

6 And such your Obstinacy in Idolatry against me is the more Certain, because altho' I have already severely punish'd you for the same, in that besides other Punishments I also have given you Cleanness of

VIII.
God reminds them of their Impenitency, notwithstanding his former and severe Judgments sent upon them.

ANNOTATIONS.

choice of *Gilgal* for to Sacrifice unto the Lord at the more solemn Making of Saul King, 1 Sam. 11. 14, 15. and other like Instances. But then altho' it was Lawfull thus to sacrifice at *Gilgal*, when there was a Special Order for it, especially by such a Prophet of the Lord as *Samuel*, and while God had made choice of no other Place for to set his Name in, or for Sacrifices to be offer'd to him at, after the destruction of *Shiloh*; yet the Case was quite different, after God had made choice of *Jerusalem* for the place where his Tabernacle or Temple, and where consequently Sacrifices were to be offer'd to him without a Special Commission from God. And so herein lay the Sin of the People of Israel, that they offer'd Sacrifices to God at *Bethel* and *Gilgal*, (as well as *Dan* and *Beersheba*, &c.) in direct Opposition to God's Command, that Sacrifices should be offer'd Only at the Place which he should choose to set his Name in, which was at this time *Jerusalem*. And not only so, but what was still worse, they offer'd Sacrifices at *Bethel*, *Gilgal*, &c. to other, even *Idol* or *Heathen* Gods, as well as to the Lord. For tho' the Worship of the Idol *Baal* seems never to have been restor'd, at least Publickly, in the Kingdom of Israel, after it was put down by *Jehu*; yet it seems that not only the Golden Calves were afterwards continued, but also the Worship of other Idols, as *Moloch*, *Chiun*, &c. Chap. 5. 26. And thus the People of Israel multiply'd their Transgressions, not only by worshipping the True God at Unlawfull places and in an Unlawfull manner, but also by worshipping False Gods as well as the True. It only remains to observe, that *Gilgal* was in the Confines of the Kingdom of Israel and of Judah, as appears from what I have said of it in my Geography of the Old Test. Vol. 2. Chap. 4. sect. 3. And therefore the People of Israel might sacrifice there, without invading any Right of the Kingdom of Judah, and so without having the Leave of the King of Judah: Especially if it be consider'd, that by *Gilgal* must be denoted, not a little Spot of Ground, but a Tract large enough to hold the Whole Camp of Israel, when they came first into Canaan and encamp'd there. Of which Tract One part might lie within the borders of the Kingdom of Israel, and the Other within the borders of Judah.

(z) It is to be observ'd, that as Those of Israel did pretend to worship the True God or the Lord by the Golden Calves, so in such their Worship they observ'd Many or Most of the same Rites, that God himself had prescrib'd in the Law. Of which sort are these here mention'd, v. 4, and 5.

Teeth

PARAPHRASE.

Common Version
corrected.

Teeth in all your Cities: even (a) Want of Bread and all other Food in all your places, so that ye could not much foul your Teeth by Eating; yet have ye not returned unto me, saith the Lord. 7 For even I have withholden the Rain from you, when there were yet three months to the Harvest, i. e. for three months together before Harvest, and that you might the more clearly perceive, that this was a special Judgment sent on you by me, I caus'd it to rain upon one City, i. e. upon the Cities in the Countries neighbouring to yours, and caus'd it not to rain upon another City, i. e. the Cities in your Country, even such as lay next to other Countries where it rain'd: and thus one piece or Country was rain'd upon and the Fruits thereof flourish'd, and the Fruits of the next piece, viz. your Country, whereupon it rain'd not, wither'd. 8 So the People of two or three Cities in the Kingdom of Israel wander'd unto Some one City that lay next in some neighbouring Country to drink Water; but tho' they drank there as much as their Belly would hold, they were not satisfied, i. e. could not therewith quench their Drought, so (b) great was it and so long had it been upon them: yet have ye not returned unto me, saith the Lord. 9 I have smitten you with Blasting and Mildew; and when your Gardens, and your Vineyards, and your Fig-trees, and your Olive-trees increased, the (c) Palmer-worm devour'd them: yet have ye not return'd unto me, saith the Lord. 10 I have sent among you the Pestilence after the manner of Egypt, i. e. well nigh as dreadful as that which I sent on the Egyptians: your (d) young Men, who were the chief Strength of your Kingdom, have devoured them: yet have ye not returned unto me, saith the Lord.

of teeth in all your cities, * even want of bread in all your places: yet have ye not returned unto me, saith the Lord.

7 *For even I have withholden the rain from you, when there were yet three months to the harvest, and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered.

8 So two or three cities wandred unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord.

9 I have smitten you with blasting and mildew; when your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured them.

10 I have sent among you the pestilence after the manner of Egypt: your young

A N N O T A T I O N S.

(a) The *Famine* here mention'd is not well refer'd by some Learned Men to the *same* mention'd by *Joel*, Chap. 1. 4, &c. Of which see more in the Preface to the Prophecy of *Joel*.

(b) It is observ'd that such as have long suffer'd Drought or Thirst, cannot quench it at first, let them drink as much as they can; but that it requires some Time to take off the said Thirst even by Drinking.

(c) Compare *Joel* 1. 4. and 2. 25. (d) See 2 Kings 13. 3, 7.

I flain

Common Version
corrected.

PARAPHRASE.

men have I slain with the sword, and have taken away your horses, and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord.

11 I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand pluckt out of the burning: yet have ye not returned unto me, saith the Lord.

12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel.

13 For lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of hosts is his name.

Chap. V.

Hear ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Is-

I slain with the Sword of your *Enemies*, and have (d) taken away your horses by the said *Enemies*; and I have made the Stink of your Camps, i. e. of your Soldiers that were kill'd in the field by your *Enemies* to come up unto your Nostrils: yet have ye not return'd unto me, saith the Lord. 11 I have overthrown some of the Cities that belong'd to you, as God overthrew Sodom and Gomorrah, i. e. so as they shall never be rebuilt or inhabited again; and ye that have escap'd hitherto were (e) as a fire-brand pluckt out of the Burning, i. e. very narrowly escap'd or were saved from the foresaid Destruction: yet have ye not return'd unto me, saith the Lord. 12 Therefore thus, as I have afore threatned, will I do unto thee, O Israel, unless thou wilt return unto me by Repentance: and because I will do this unto thee, there is no other way left thee for to take, but to prepare to meet thy God, O Israel, either by humbly returning unto him with true Repentance, or else to try if thou hast Strength enough to resist him; or if any of the other False Gods, which thou dost worship, can enable thee to resist me: which Surely it is most absurd for thee to think of. 13 For lo, I thy God that speak this unto thee am He that formeth the Mountains, and createth the Wind, and declareth unto Man what is his Thought, that maketh the Light which is as Bright as the Morning to become Darkness, and can in like manner make the most flourishing People to become most miserable, and as he treads upon or is above the high places of the Earth, so can he easily bring down to a most Low estate those that are most High and Proud: in short Jehovah, or the God of Hosts is his Name, whereby ye well know He made himself known to, and was known by your Forefathers, ever since your Coming out of Egypt.

Chap. V. Hear ye this Word, which I the Prophet Amos take up against you, as fearing your Impenitency, even a Lamentation fit to be made use of, when God shall bring what he has foretold on you, O House of Israel, viz. 2 The Virgin of Israel, which was Once espous'd to God, for her Sin and Whoredome

IX.

Amos's Lamentation on his Fore-sight of the Final Destruction of the Kingdom of Israel for their Obdurate Impenitency.

(e) This was a Proverbial Saying for to denote most Narrowly escaping Destruction.

against

PARAPHRASE.

Common Version
corrected.

against him by Idolatry, is fallen, and she shall no more rise, or be restor'd to the State of a Kingdom: she is forsaken of God and left by him as prostrate upon her Land or on the Ground, and there is none to raise her up, No one else being Able, and God being not Willing, but on the Contrary that a Final End should be put to the said Kingdom of Israel. 3 For thus says the Lord God, The Men of War in a City that went out by a thousand to fight with their Enemy, shall leave, i. e. there shall be left of them but an hundred; and the Men of that City which went forth by an hundred, shall leave or there shall be left of them but ten to the House of Israel, i. e. but One in Ten shall escape.

X.
God as yet graciously allows them the Benefit and Grace of Repentance.

4 Nevertheless or Notwithstanding All your past Sins, thus saith the Lord unto the House of Israel, Seek ye or return to me by true Repentance, even Now or Before I have Absolutely and Irreversibly decreed your Destruction, and ye shall live and prosper. 5 But seek or worship not before the Golden Calf or any Heathen Idol at Bethel, (f) nor go to Gilgal for to worship in like manner, and pass not to Beersheba (g) for that purpose; for None of these are the Places, where I have chosen to put my Name or Temple, for the performance of the Publick and more solemn Rites of my holy Religion: and therefore such as worship at Gilgal by offering Sacrifices and erecting Altars to that

rael is fallen, she shall no more rise: she is forsaken upon her land, there is none to raise her up.

3 For thus saith the Lord God, The city that went out by a thousand, shall leave an hundred, and that which went forth by an hundred, shall leave ten to the house of Israel.

4* Nevertheless thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live.

5 But seek not Beth-el, nor * go to Gilgal, and pass not to Beersheba: for Gil-

A N N O T A T I O N S.

(f) See the foregoing Note (y).

(g) As Gilgal was a place highly Reverenced for the reason mention'd in the foregoing note (y), and Bethel for God's appearing there to Jacob, &c. as Gen. 28. 12 — 19. and 35. 1 — 15. so Beersheba was another place highly Reverenced by the Israelites for Abraham's dwelling there, and calling there on the Name of the Lord, as Gen. 21. 33, and the Lord's appearing there to Isaac who also dwelt there, and built there an Altar to call on the Name of the Lord, as Gen. 26. 23 — 25. On which accounts the People of the Kingdom of Israel, as it hence appears, were wont to go and worship or sacrifice at Beersheba, which was Unlawfull for the reason mention'd afore in respect of Gilgal, tho' they should have Sacrificed only to the True God, and in Such other manner as he requir'd excepting only the Place. But it seems most likely, that they offended, not only Sacrificing there and not at Jerusalem, but also in causing a Grove to be there planted for to worship in, as Abraham did, Gen. 21. 33. For altho' this was Lawfull for Abraham to do, God having not yet forbid Groves to this end; yet it becoming Afterwards a Custom to worship Idols or Heathen Gods in such Groves, therefore God strictly forbid by the Law of Moses any Groves to be made use of

A N N O T A T I O N S.

to any Religious end, but that they as had been so used, should be cut down or burnt, Exod. 34. 13. Deut. 12. 3. and 16. 21. Notwithstanding which we find the People of the Kingdom of Israel *planting many Groves*, (and some of them, if not most, to worship *Idols in*;) which is particularly mention'd by the Prophet *Abijah*, as one great Cause why the Israelites should be carried *Captive*, 1 Kings 14. 15. And since 'tis not to be Question'd, but they justify'd such their Worshipping of God in Groves by the Example of *Abraham*, &c. aforementioned; hence it is not to be Question'd also, but that they worship'd even the *True God* at *Beer-sheba in a Grove*; which therefore is that which is most probably denoted by the *Manner of Beer-sheba* mention'd Ch. 8. 14. viz. *the God there worship'd in that manner by Abraham*. It remains to observe, how the People of Israel came to worship at *Beer-sheba*, when it is reckon'd as belonging to *Judah*, even after the Division of the two Kingdoms, viz. in the Reign of *Ahab*, as 1 Kings 19. 3. Which is a Point not observ'd by any Commentators, as I have taken Notice of; and yet seems very worthy of Observation, in order to understand the State of Religion at this time in *Judah* as well as *Israel*. Now the King of Judah at the time of *Amos* prophesying was *Uzziah*, (otherwise called *Azariah*;) as we learn from Chap. 1. 1. And he has the Character given him, (2 Kings 15. 3, &c. & 2 Chron. 26. 4, &c.) of *One that did Right in the sight of the Lord*, except that the People *Sacrificed and burnt Incense in the High places*, which yet is to be understood of their Doing so *only to the True God*; for the Scriptures give the Character of *doing that which is Right in the sight of the Lord* to No King that was guilty of *Idolatry* or *permitting it in his Subjects*. And accordingly it is particularly said of good King *Asa*, that he *did that which was Right in the eyes of the Lord, as did his Father David*. — But the high places were not remov'd, nevertheless his heart was perfect with the Lord, 1 Kings 15. 11, 14. Agreeably whereto it is said 2 Chron. 14. 5. that he *took away the Altars of the Strange (or False) Gods, and the high Places, and cut down the Groves*. Whence it appears that He would tolerate no *Idolatry*, tho' he tolerated the Worship of the True God in other places than *Jerusalem*, and *on Hills*, and so likely in *Groves too*; this Custom being so Inveterate as that He had not Power to alter it without making great Disturbance in his Kingdom; tho' *Hezekiah* and *Josiah* did afterward alter even this, and take it away during their Reigns. The Case being thus, *Uzziah*, who was King of *Judah* when *Amos* prophesy'd, might permit the People of Israel to come and worship the *True God*, and that even in a *Grove*, at *Beer-sheba*, tho' it still belong'd to *Judah*. But had this been All, this likely would not have been here and elsewhere mention'd by *Amos* as One of the *Greatest Sins* of Israel. Wherefore it is most probable, that Those of Israel did worship at *Beer-sheba* (as well as at *Bethel* and *Gilgal*) *False Gods* as well as the *True*, &c. Which being Inconsistent with the Character given in Scripture of King *Uzziah's* Piety, it therefore seems probable, that either at this time *Beer-sheba* did belong to the Kingdom of *Israel*, it being taken from the Kingdom of *Judah* by *Jehoash* King of Israel, who gave the People of Judah a very great Defeat, so as to take *Amaziah* the then King of Judah and Father of *Uzziah*, and the City of *Jerusalem* it self; and therefore might much more Easily take *Beer-sheba*, or cause *Amaziah* to surrender it up to him; for which the King of Israel did not want a *Pretence*, forasmuch as *Beer-sheba* belong'd to the Tribe of *Simeon*, (as Josh. 19. 1, 2.) which was One of the *Ten Tribes* that made up the People or Kingdom of Israel. Or if the King of Israel did not take away *Beer-sheba* from the King of Judah, yet he might force him to allow of the People of Israel's worshipping at *Beer-sheba*, and that *What Gods* they pleas'd; or at least it was not in the Power of the King of Judah to oppose or hinder it. And that One of these was the true Case is the more likely, because we never find, as I

PARAPHRASE.

Common Version
corrected.

end there Now, especially if it be done in respect to any Idol-god, shall surely go into Captivity, and such as worship the Calf at Bethel, or in any other Idolatrous manner shall together with Bethel it self and the Calf there (as well as at Dan,) come to nought, being destroy'd or else carried away by the Assyrians.

6 But seek the Lord in such a manner as he has prescrib'd, viz. by coming up to Jerusalem where he has chosen to dwell or be present in a Special manner, and to have his Temple and Altar of Incense and Burnt-offerings, &c. and ye shall live: Lest, i. e. otherwise he, i. e. his Wrath shall break out like Fire in the House of Joseph or Kingdom of Israel, and devour it, and there shall be None to quench it in Bethel, i. e.

None able to preserve Bethel it self and the Golden Calf you there Worship. 7 Ye who turn Judgment to Wormwood, i. e. pervert Justice to the Bitter or Cruel Oppression of others under the Colour of Law, and leave off Righteousness in the earth or your land,

8 Seek him by true Repentance that is to be most highly Reverenced, forasmuch as it is He that made the seven Stars call'd by the Greeks Pleiades, and the glorious Constellation call'd by the Greeks Orion; of the great Influences of both which Constellations you with the Generality of other Nations have a great Notion; and it is He that turns the Shadow of Death or the thickest or blackest Darkness into the Brightness of the Morning, and makes the Day dark with Night, i. e. as dark as the Night it self; and can in like manner turn the greatest Miseries you lie under at any time, into the greatest Prosperity; and on the contrary your greatest Prosperity into the greatest Adversity: And no wonder he can do this, since it is He that calleth for the Waters of the Sea, and poureth them out upon the Face of the earth, i. e. can order the Sea to overflow its Bounds, and to overwhelm All the Earth again, as he did in the days of Noah: JEHOVAH is his Name. 9 It is He that strengthneth the Spoiled against the Strong; so that the Spoiled shall come against the Fortrefs, i. e. He can make such as have been so

gal shall surely go into captivity, & Bethel shall come to nought.

6 Seek the Lord, and ye shall live, lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8[†] Seek him that made the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth, * JEHOVAH is his name:

9 That strengthneth the spoiled against the strong; so that the spoiled shall come against the fortrefs.

8[†] The Gentile Nations whom the Israelites imitated in many of their superstitions had a great opinion of the peculiar influence of these Constellations, hence they honoured them with religious worship. Therefore God reminds the Jews that it is not to these which are but creatures of his Almighty power, & so incapable of doing anything to them any benefit without his permission & appointment, that they ought to look, but that himself the eternal source of all, has a right to their adoration & regard.

ANNOTATIONS.

have observ'd, the People of Judah charg'd with any Sinfull or Idolatrous Worship at Beersheba. And therefore it is Likely, they did not join with the People of Israel in the Worship, for which Amos here reproves those of Israel.

conquer'd

Common Version
corrected.

PARAPHRASE.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading is upon the poor, and and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them: ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions, and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13 Therefore the prudent shall keep silence in that time, for it is an evil time.

14 Seek good and not evil, that ye may live: and so the Lord God of hosts shall be with you, as ye have spoken.

for any One so much as to mention the Name of Jehovah. 14 Wherefore without delay seek or set your selves All of you to do Good, that God may not be provok'd Absolutely to decree the final Destruction of your Kingdom, but ye may live: and so, viz. on your Sincere and Timely Repentance the Lord God of hosts shall be with you or defend and prosper you, as ye have spoken or are wont to boast of, as being the Greater part of his Peculiar People. 15 But you must not rely on God's Favour only, on account of God's choosing you to be his Peculiar People; but must act as

conquer'd as to be spoil'd of All they had, to become so strong as to subdue their Conquerers, and take their most Fortified places. 10 Therefore God can in like manner enable those, who are now oppress'd, to punish those Judges or Magistrates who so oppress them, and who are so Wicked that They hate him that rebuketh or reproveth them for their perverting Justice in the Gate or Court of Judicature, and they abhor him that speaketh uprightly. 11 However if God do's not so enable even those, whom you oppress to recompense themselves your Injustice unto you, yet he will do it some other way: and Forasmuch therefore as your Treading is upon the Poor, i. e. ye oppress the Poor so as if ye trod him under your Feet, and ye take from him burdens of Wheat: for a Punishment of such your Violence, ye have built Houses of hewn Stone, but ye shall not dwell in them; ye have planted Vineyards, but ye shall not drink Wine of them. 12 For I know your manifold Transgressions, and your mighty Sins: they, viz. the Judges or Magistrates afflict the Just or Innocent, that will not comply with their Idolatry, they take a Bribe, and they turn aside the Poor in the Gate from their Right, i. e. give Sentence against the said Poor in their Courts, be his Cause never so Just. 13 Therefore ye Prudent, i. e. He that is Prudent as well as Pious shall keep Silence in that time, viz. when the final Judgment threaten'd by God on your Kingdom is come on you, and not expose himself to Mischief by Reproving Others, when there is no likelihood of doing them any Good by Reproof; for it is or will be an Evil time, i. e. when their final Destruction is Coming upon them, and their Capital Samaria shall be besieged, they shall not thereupon repent or turn to God, but be so harden'd in their Wickedness, as that it shall not be Safe

+ God will then manifest to the world that ye are his peculiar people as ye have boasted.

PARAPHRASE.

Common Version
corrected.

such his People, viz. Hate the Evil, and love the Good, and establish Judgment in the Gate, i.e. take Care that nothing but Justice be done in your Courts: Then it may be with good Reason that you hope, that the Lord God of Hosts will be gracious unto the Remnant of Joseph, i.e. to the present People of the Kingdom of Israel. 16 Therefore, if ye do not act as God's People by hating Evil and loving Good, the Lord the God of Hosts, the Lord saith thus, Wailing shall be in all Streets of your Cities and Towns, and they shall say in all the High-ways, Alas, alas, on account of the Calamities every where come on them; and they shall call the Husbandman to mourning, on account of the Corn being destroy'd or taken from them by some Enemy; and such as are skilfull of Lamentation, i.e. are wont to make Lamentation at the Death of others shall be call'd to wailing for the Death of such as shall be slain or otherwise destroy'd: 17 And in all Vineyards shall be Wailing for the Grapes being destroy'd or taken away by an Enemy: for I will cause my Judgment or Punishment to pass thro' thee, i.e. quite thro' the Kingdom of Israel, when I Finally visit their Sins here, saith the Lord. 18 Then there shall be Wo unto you that desire the Day of the Lord, i.e. out of Irreligion and Contempt of my Threats denounced against you by my Prophets, as what will One day certainly come on you unless ye repent, are so Impudently Wicked, as to make a very Jest of that Expression of the Day of the Lord so often used by my Prophets, as what will Never come, because it is not yet come on you after my so long forewarning you of It, and so aggravate your Sins by abusing even my most gracious Forbearance of you: to what end is it for you? i.e. I assure you in the End it will prove no jesting matter to you, thus out of Mockery to wish for the Coming of the said Day of the Lord: for the Day of the Lord is Darknes and not Light, i.e. the said Day will bring you no Comfort, but the greatest Miseries here on Earth, and consequently the greatest Cause of Sorrow. 19 Therefore if ye desire the Coming of the Day of the Lord, as only imagining that when it is Once past, it shall be Well with your State or Kingdom again, I tell you that even in this respect ye are mistaken, and act As if a Man did flee from a Lion, which is so Generous as that he is said often

15 Hate the evil, and love the good, and establish Judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

16^r Therefore the Lord the God of hosts, the Lord saith thus, Wailing shall be in all streets, and they shall say in all the high-ways, Alas alas: and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards shall be wailing: for I will pass thro' thee, saith the Lord.

18 Wo unto you that desire the day of the Lord: to what end is it for you? the day of the Lord is darkness & not light.

19 As if a man did flee from a lion, and

Because that God knows all his exhortations & admonitions will be the Judicial, therefore

Common Version
corrected.

PARAPHRASE.

a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?

21 I hate, I despise your feast-days, and I will not smell in your solemn assemblies.

22 Tho' ye offer me burnt-offerings, and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

often to spare what falls prostrate before him, and a Bear met him, which is said never to spare any Prey it meets with: or went into the House to avoid the Heat of the Sun or Rain, and leaned his hand on the wall, and a Serpent bit him there, whose Bite is so Venemous as to be Incurable. 20 *In like manner shall not, i.e. Most certainly shall the Day of the Lord be Darkness and not Light? even very Dark, and no Brightness in it? i.e. the Destruction denoted by the Day of the Lord shall be such, as to put a Final end to the State and Kingdom.*

21 *If therefore ye will prevent the said Day of the Lord Coming on you, ye must repent Sincerely and so Entirely of all your Sins: for I hate, I despise your Feast-days, and I will not smell or accept of the Service perform'd in your solemn Assemblies:* 22 *Tho' ye offer me Burnt-offerings, and your Meat-offerings, I will not accept them: neither will I regard the Peace-offering of your fat Beasts.* 23 *Take thou away from me the noise of thy Songs which thou pretendest to sing to my Honour, for I will not hear with pleasure the Melody of thy Viols, as long as thou continuest in Wickedness, as Injustice or Oppression, in Idolatry, &c.* 24 *But let Judgment run down as Waters, and Righteousness as a mighty Stream, i.e. take due Care that Justice be impartially administred, so as Every one may partake of it as of the Waters of a River; and take also due Care that All live Righteous and Holy Lives in all respects, so that the Good Example, which shall be given by you, may be so universal and strong, as like a mighty Stream to carry All before it, or bear down any Ill practice, at least from being Publickly Favour'd or Allow'd.* 25 *That ye may know how little I regard Sacrifices, and all other outward Rites of Religion even prescrib'd by my Law, unless they be accompanied with Holiness of Life in all other respects, I need but put this Question to you, Have ye, i.e. your Forefathers offer'd unto me Sacrifices and Offerings in the Wilderness forty Years, O House of Israel? and can't ye thence easily infer, that I am not to be pleas'd with Sacrifices and all other outward Rites alone, since, notwithstanding the said Sacrifices, &c. of your Forefathers, for Sins they*

XI.

God will not accept of Sacrifices, &c. unless accompanied with Holiness of Life in all other respects.

PARAPHRASE.

Common Version
corrected.

they were Otherwise guilty of, All of them that were Men, when they came out of Egypt, perisb'd or died in the Wilderness or before they came into Canaan, except only Joshua and Caleb, who retain'd all along their Integrity to me.

XII.
God threatens
them with Cap-
tivity for their Ido-
latry.

26 How much less Reason then have you to expect my Favour or Preservation of you, only because of your Sacrifices and Offerings to me, who have so long not only been guilty of great Wickedness in other respects, but also in respect even of Idolatry, of which your Forefathers that perisb'd in the Wilderness wherein they wander'd forty Tears, were Never guilty but Once, and that too only in respect of paying their Worship to me, before the Golden Calf they then made as the Symbol of my Presence: Whereas you have been guilty of the same Idolatrous way of Worshipping me, ever since your Kingdom of Israel was erected upon the Revolt from the House of David: And not only so, but ye have been guilty of much grosser Idolatry, in that ye have worship'd the very Idol-gods of the neighbouring Heathen Nations, and accordingly to the Rites of their Worship have born or carried on your Shoulders the little and portable Tabernacle of your Moloch (b) and Chiun, even your Images of them, and also the Star of each your God, i. e. the Image of the Star to which they were referr'd by the Nations that worship'd them, which Tabernacle and Images ye made to your selves, for to worship the said Idol-gods by according to the Rites of their Worship. 27 Therefore since your Sins far exceed the Sins of your Forefathers that perisb'd in the Wilderness, ye have the less reason to think I will spare you only on account of your Sacrifices and Offerings to me: On the contrary be assur'd, that unless ye repent, I will cause you to go into Captivity beyond Damascus, saith the Lord, whose Name is the God of Hosts.

26 But ye have born the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to your selves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of hosts.

Chap. VI.

Wo to them that are at ease in Sion,

XIII.
Israel is further
threatened with
Desolation & De-
struction.

Chap. VI. Wo to them that are at Ease in (i) Sion, as fearing nothing of God's punishing their Sins, but Vainly imagining he will spare them

ANNOTATIONS.

(b) What is in Hebrew *chiun* the Seventy render by *Παύρις* or *Πεμφρις*, which is all the real Difference between the Hebrew and Septuagint Version in this Verse; the other arising only from the different Construction of the Hebrew by the LXX. from that follow'd by Us. St Stephen or at least St Luke follows the Septuagint, Acts 7. 43. And in the next Verse St Stephen or Luke explains, *beyond Damascus*, by *beyond Babylon*.

(i) The mention here of *Sion* is a further Proof of the Prophet's Impartiality, according to what is afore observ'd Chap. 1. 2, &c.

for

Common Version
corrected.

PARAPHRASE.

and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came.

2 Pass ye unto Calneh, and see: and from thence go ye to Hemath, the great: then go down to Gath of the Philistines: be they better than these Kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves

for his true Temples sake at Jerusalem: and since God will not spare even the Inhabitants of Jerusalem, it may be Reasonably thought He will much less spare those that sin against him, and trust in the Mountain of Samaria, i.e. trust for their Security in the Strength of the City Samaria, as being Strong by its situation on a Mountain or Hill, as well as by Art or Walls, &c. which two Mountains, viz. Sion and Samaria are named the Chief Mountains of all the Canaanitish Nations, to whom the House of Israel came, i.e. are the most celebrated Places in All Canaan or the land of Israel; Sion or Jerusalem being the Capital of the Kingdom of Judah, as well as the City chosen by God for his Tabernacle or Temple to be built in; and Samaria being the Capital of the Kingdom of Israel.

2 Pass ye of Samaria unto (k) Calneh in the land of Shinar or Babylon, and see how Calneh, which was Once a very Strong and large City, is now subjected to a foreign Prince: and from thence go ye to Hemath the Great (l) since call'd Antioch in Syria, which tho' Once very strong is likewise now subjected to (m) the King of Assyria: then go down to Gath esteem'd the strongest City of the Philistines, which (n) yet has been lately taken by the present King of Judah. From all which Instances ye may learn, how little the

Strength of a City or Kingdom will avail to preserve those, whom the Divine Providence sees fit to punish for their Sins by delivering them into the hand of their Enemies. But you will object, Be or were they better than these Kingdoms? or their Border greater than your Border? i.e. the foresaid Cities and the Kingdoms thereto belonging were not so Great and Strong as yours, and therefore the said Instances don't affect you, or it do's not follow that the Like shall befall you, as has befall them. 3 And thus ye of Samaria become such that put far away the Evil Day, i.e. imagine that the Evil Day, with which ye are so much threatned by me, is Far enough from you, or shall never come upon you, whatever ye do; and here-upon ye cause the seat of Violence to come near, i.e. ye fear not still to go on to pervert Justice, and to use Violence and Oppression. 4 Here-upon ye continue such that lie upon Beds of Ivory, and stretch themselves

ANNOTATIONS.

(k) See Gen. 10. 10. and my Geogr. of the Old Test. Vol. 1. Chap. 5. §. 12:

(l) See my Geogr. of the Old Test. Vol. 1. Ch. 6. §. 18. (m) 2 Kings 18. 34.

(n) 2 Chron 26. 6.

upon

PARAPHRASE.

Common Version
corrected.

upon their Couches, and eat the *best of the* Lambs out of the Flock, and the *best of the* Calves out of the midst of the Stall. 5 That chant to the sound of the Viol, and invent to themselves instruments of Musick, like David, *i. e. use such Pleasures as only Kings formerly made use of;* 6 That drink Wine in Bowls, and anoint themselves with the chief Ointments: but they are not grieved for the Affliction which is coming on the Kingdom of Israel, sometimes denoted by the House of Joseph or simply by Joseph, because the Tribe of Ephraim the son of Joseph was the most powerful Tribe that belong'd to the Kingdom of Israel, and therein stood also Samaria the Capital of the said Kingdom. 7 Therefore now shall they, that thus trust in the Strength of Samaria as v. 1. go Captive with the First that go Captive next out of the Kingdom, and the Banquet of them that stretched themselves as v. 4. shall be removed, *i. e. an End shall be put to their idle luxurious way of Living.* 8 The Lord God hath sworn by himself, saith the Lord the God of Hosts, I abhor the Excellency of Jacob, *i. e. the Kingdom of Israel, which is the Principal or Greatest of the Two that belong to the Descendants of Jacob,* and hate his Palaces, *i. e. the Palaces of the King of Israel:* therefore will I deliver up the Capital City of the said Kingdom in its proper time, with All that is therein, into the hand of their Enemies, unless they repent of those Sins which cause me thus to hate and abhor them. 9 And it shall come to pass, that there shall be such a Pestilence, that if there remain of those that have escap'd the Sword or hands of the Enemy ten Men in one House, so destructive shall the Pestilence be, that they shall All die. 10 And a Man's Uncle, or any other Kinsman or Friend that takes care of the Dead, shall take him up, and he that burns him, (it being look'd on as Better for stopping the Contagion to burn than to bury such Dead,) to bring out the Bones or Corpse out of the house; and thus shall they do, till he that burns the Bodies, shall say to him, *viz. the Uncle or Friend of the Dead,* that is by the Sides or in the Yard of the House, Is yet any more with thee Living or to be burnt? and he shall say, No, they are All dead that were in

upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, and invent to themselves instruments of musick, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves, shall be removed.

8 The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No: then shall

the

How the comparison only respects the diligent exertions of their monarch to improve the art of Musick. These were very unlike in the use thereof who employed it only to heighten their sensual gratifications, whereas David's was a laudable zeal for the glory of God by increasing the solemnities of Divine worship.

6^t A beautiful allusion to the history of the patriarch Joseph, whose distresses his unnatural brethren were the cause yet unmindful, living in ease & pleasure for many years, until at length overhand to reflection by disastrous circumstances in which they find themselves involved.

10^t Burning the dead was very unusual among the Jews but in cases of great necessity.

Common Version
corrected.

PARAPHRASE.

he say, Hold thy tongue; for we may not make mention of the name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, & the little house with clefts.

12 Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock.

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

the House and burnt: then shall he say further to the other, that on hearing of the Death of All that were in the House shall thereby be excited to betake himself to Prayer, Thou hast as Good hold thy Tongue; for we may not make mention of the Name of the Lord, i. e. it is to no purpose for to pray God to spare our Lives; for we likewise must die by this Pestilence: Such shall be the desperate Condition of Men in those times. 11 For behold, the Lord commands or will thus order things to be, and he will smite the great House, i. e. the Houses of the King and Great Men of Israel with Breaches, or so as they shall be broke to pieces or destroy'd, and likewise the little House, i. e. the Houses of the meaner sort of People with Clefts, or so as they shall be likewise destroy'd.

12 Shall Horses run upon the Rock? will one plow there with Oxen? i. e. as Rocky Ground is unfit for Horses to run on, or to be plow'd; so are ye of the Kingdom of Israel no less unfit for Mercy to be shewn you, while you go on thus Incorrigibly in Wickedness. For ye have turned and continue to turn Judgment, not only into Wormwood, but what is still more bitter and nauseous, into Gall it self, i. e. under the Colour of Justice or Law ye oppress others after the most Bitter or Cruel manner; and ye turn the fruits of Righteousness into Hemlock, i. e. ye not only leave off doing what is Right your selves, and oppress and return even Ill deeds for Good done to your selves, but also instead of Encouraging True Piety toward God himself, which is the proper or natural Fruit or Reward of Righteousness; ye on the contrary persecute the Truly Pious for such their Righteousness toward the only True God, or their refusing to comply with your Idolatrous Worship; and so make the Fruit of their Righteousness or the Consequence thereof among you to be their suffering Persecution, which is fitly represented by Hemlock, such as are Malefactors and therefore hang'd being hang'd with Cords made of Hemlock or Hemp. 13 Ye are so Wicked and Proud as to be those, which rejoice or pride your selves in your own Strength, which in reality is a thing of nought, or what will stand you in no stead at all against God; for ye are those which stick not to say, Have we not taken to us the Horns of our Enemy by our own Strength? i. e. Have we not lately overcome, as other Enemies, so also (o) Amaziah the King of Judah and all his Forces, so as to take even Jerusalem it self, and break down a great part of the Wall thereof; and not only so, but yet further to take even all the Gold and

(o) 2 Kings 14. 12 - 14.

N

Silver

meaning that the extreme denudation doth dispende with them touching the legal injunctions concerning their pollutions & their purifications.

XIV.
Israel is reprov'd
for it's Incorrigi-
bleness and Pride.

12. Thus is that the priests weary themselves in preaching to a people so desperately corrupted.

Silver and all the Vessels that were in the House or Temple of the Lord at Jerusalem, &c. From all which may we not infer, either that the Lord God of Israel is pleas'd with us as well as, or more than, with those of Judah, or else that if he be displeas'd, He is not able or at least Willing or Carefull to defend Those which worship him at Jerusalem, and who place their Confidence in him chiefly on account of Such their Worshipping of him at the Place he has made choice of for that purpose; and who out of such their Confidence in Him are wont to Boast of him as the Horn of their Salvation, and as He who exalted the Horn of David, the First of the Race from whom the Kings of Judah are descended, and as He who will in like manner exalt the Horn of David's Posterity and Successors in the Throne of Judah. For notwithstanding all the said Boast of the King and People of Judah, we have lately gain'd a very Great Victory over them, so as we may be said to have taken away their Boasting any more of God's being their Horn, or exalting their Horn; and if we have not done this by the same God's Favouring us more than them, it evidently follows, as we think, that we have done it by our own Strength, that is, by Our own Human Strength, assisted with the Strength and Blessing of those Other Gods we worship besides the God of Israel, and even Contrary to the Will of the said God of Israel, and contrary to all the Power he had to resist or hinder us therein. On which Considerations we still think, we have no Reason to be afraid of the Day of the Lord, or the Evils which the Prophets of the said God of Israel, have so Often and Long threatned us with. 14 But behold, to convince you of such your great Mistake, and your great Wickedness in making such wrong Inferences, which cannot but be Wilfully made by you, as arising at least from your not being willing duly to consider things, particularly the Holy Scriptures, I will in no long time raise up against you a Nation, viz. the Assyrians, O House or Kingdom of Israel, saith the Lord the God of Hosts, and they shall afflict you from the entering in of (p) Hemath or the Northern Boundary of your Kingdom, to the River of Egypt, which runs along the edge of the Wilderness of Beersheba, otherwise call'd the Wilderness of Shur, which River was the Boundary Southward between the Kingdom and Land of Israel and that of Egypt, i. e. the Assyrians shall conquer All your Kingdom from one End of it to the Other, and put a Final End thereto, unless ye repent of all your foremention'd Impiety.

14 But behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts, and they shall afflict you from the entering in of Hemath, unto the river of the wilderness.

ANNOTATIONS.

(p) This Hemath or Hamath was furnam'd the Less, and is that so often mention'd in Scripture, viz. in that Expression of the Entering in of Hamath, or the like.

Chap.

Common Version
corrected.

PARAPHRASE.

Chap. VII.

Thus hath the Lord God shewed unto me, and behold, he formed grasshoppers in the beginning of the shooting up of the latter growth, and lo, it was the latter growth after the kings mowings.

2 And it came to pass, that when * I saw that they would quite eat up the grass of the land, then I said, O Lord God, forgive, I beseech thee; by whom shall Jacob arise? for he is small.

3 The Lord repented of * this: It shall not be, saith the Lord.

4 Thus hath the Lord God shewed unto me, and behold, the Lord God called to contend by fire, and it devoured the great deep,*even did eat up a part.

this, i. e. of his purpose to destroy or put an End to the Kingdom of Israel by the Army of Pul: It shall not be, saith the Lord, but Pul (r) shall be pacified by a Sum of Money, when he shall come against Israel, and so return into his own Country.

4 In another Vision after the former, Thus, as follows to v. 6. hath the Lord God shewed unto me, and behold, the Lord God called to contend by fire, and it devour'd the great deep, even did eat up a part, i. e. methought I saw a Fire so great and fierce, that it consum'd a great part of the Sea by turning the Water thereof into Vapour. Where by God's

Chap. VII. Thus as follows to v. 3. has the Lord God shew'd me in a Vision, and behold, methought he formed or was forming Grasshoppers in the beginning of the shooting up of the latter Growth, or as we call it Latter-math, and lo, it was the latter Growth after the Kings Mowings, i. e. after the Mowing of the First Grass which was for the King's Horses: Where by the Latter Growth after the King's Mowings, is fitly denoted the Beginning of the Kingdom of Israel to flourish again (q) under Jeroboam the second then King, after the several Calamities it had suffer'd in the Reigns of the late Kings of Israel by the Kings of Syria, viz. Hazael and Benhadad; and by the Grasshoppers are fitly denoted the Assyrians, that should invade Israel under the Conduct of (r) Pul King of Assyria. 2 And it came to pass, that when I saw in the Vision that they, i. e. Grasshoppers would quite eat up the grass of the Field if let Alone, then I said, O Lord God, forgive, I beseech thee, the Sins of thy People, for which this Judgment is sent upon them, i. e. I beseech thee, let not the Army of Pul quite destroy the People of Israel or put an End to their Kingdom: for by whom shall the said Descendants of Jacob arise, i. e. None but thou canst preserve the Kingdom of Israel from being quite ruin'd by the Army of Pul for he, viz. the King or People of Israel is small or not able to withstand the Powerfull Army that Pul shall bring. 3 And upon this my prayer on the behalf of the People of Israel, (who may thence plainly learn my hearty Desire of their Welfare, and so be thereby induced the more to hearken to the Warnings I give them,) the Lord repented of

XV.

A Vision where-
by is denoted the
Coming of Pul a-
gainst Israel, but
not destroying the
Kingdom of Is-
rael.

XVI.

A second Vision
fore-denoting the
Coming of Tig-
lath-pilezer a-
gainst Israel, and
destroying a great
part of It.

(q) 2 Kings 14. 25.

(r) 2 Kings 15. 19.

N 2

contending

PARAPHRASE.

Common Version
corrected.

contending by such a Fire, is fitly denoted his sending (3) Tiglath-pileser another King of Assyria after Pul to punish the People of Israel for their Sins; which their Sins being aggravated by their Continuance therein, even after God had deliver'd them from Pul, therefore God permitted Tiglath-pilezer to consume by Fire and Sword a great part of the Kingdom of Israel, and to carry the Inhabitants thereof into Captivity. 5 Then said I, O Lord God, cease, I beseech thee not to let the Fire or the Army of Tiglath-pilezer to conquer and destroy any more of the Kingdom of Israel, (whence the People thereof may further learn my hearty Desire of their Welfare, &c. as v. 3.) For by whom shall Jacob arise? for he is small, i. e. too Weak to resist the powerfull Army of Tiglath-pilezer. 6 And on my prayer the Lord repented also of this: This also shall not be, saith the Lord God; the Whole Kingdom of Israel shall not be destroy'd by Tiglath-pilezer. I will try the People of Israel Still Once more, whether they will repent or not, before I put a Final end to their whole Kingdom.

XVII.
A third Vision,
wherein is prefi-
gur'd the Final
Destruction of the
Kingdom of Israel
by Shalmanezar.

7 In a third Vision Thus, as follows to v. 9. he shewed me, and behold, the Lord stood upon a Wall made by a Plumb-line, with a Plumb-line in his hand: where by the Wall is fitly denoted the People of Israel, whom God had made hitherto as a Wall to stand against their Enemies in the Main, and whom he would still have preserv'd, would they have walk'd according to his Law, which is fitly denoted as a Plumb-line, by which the Uprightness of the said Wall or People was to be measur'd. 8 And the Lord said

unto me, Amos, what seest thou? and I said, a Plumb-line. Then said the Lord, Behold, I will set a Plumb line in the midst of my People Israel, i. e. since the People of Israel Still go on not to walk according to the Plumb-line or Rule of Uprightness set down in my Law, I will deal with them according to the Plumb-line or strictness of Justice, at the time refer'd to by this Vision, and accordingly will punish them as their Sins deserve by putting a Final End to their Kingdom. I will not again pass by or forgive the Sins of them as a People or Kingdom any more, but Wholly and Finally destroy their Kingdom, so that there shall be no more Occasion to pass thro' or punish it again as such. 9 And the High places of the said Descendants of Isaac shall be desolate, and the Sanctuaries of

(1) 2 Kings 15. 29.

5 Then said I, O Lord God, cease, I beseech thee? by whom shall Jacob arise? for he is small.

6 The Lord repented* of this: This also shall not be, saith the Lord God.

7 Thus he shewed me, and behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand.

8 And the Lord said unto me, Amos, what seest thou? and I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel, I will not again pass by them any more.

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel,

Israel,

Common Version
corrected.

PARAPHRASE.

shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread and prophesie there.

13 But prophesie not again any more at Beth-el: for it is the kings chapel, and it is the kings court.

Jeroboam himself the present King should die by the sword, whereas Amos foretold it only of his House, whereby might be and was denoted, not Jeroboam himself, but his Son and Successor Zachariah; and Israel shall surely be led away captive out of their own Land. 12 Also Amaziah said unto Amos, O thou that pretendest to be a Seer or Prophet, go, flee thee away Speedily, thou hadst Best, into the land of Judah thy Own Country, and there eat Bread and prophesie there, i. e. they of Judah will approve of thee, and maintain thee plentifully for thus prophesying against the People of Israel and their Way of Worship. 13 But prophesie not again any more at or against Beth-el any where in this Kingdom: for it is the King's Chapel or Chief Place of Worship, and it is the King's Court

Israel, i. e. the Places of their Worship as Beth-el, &c. shall be laid waste; and I will rise against the House of Jeroboam with the Sword, i. e. put an End to the Kings of his Race (1) by permitting Shallum to conspire against Zachariah the Son of the present King Jeroboam the second, and to slay him after a very short Reign, even of six months only. And here it is observable that no Prayer or Intercession is mention'd by Amos, as made by him for the People of Israel, as in the two foregoing Visions; the Prophet likely foreseeing, that God Absolutely decreed to put an End to the Kingdom of Israel by the third King of Assyria that should come against it, viz. Sbalmanezzer, (u) and therefore that it was to no purpose for him to Intercede any more for the People of Israel; or at least the Prophet thought them altogether Unworthy to be interceded for, if they should still go on so Long and Obstinate in their Wickedness.

10 Then Amaziah the High Priest of the Sanctuary or Place of Worshipping before the Calf at Beth-el sent to Jeroboam King of Israel, saying, Amos, by what he pretends to foretell, in effect hath conspired against thee in the midst of the House of Israel or Openly: the People of the Land is not able to bear all his Words, i. e. can't bear what he says without great Concern, and it is likely to make a great Disturbance in the Kingdom. 11 For thus Amos saith Openly and Plainly, Jeroboam shall die by the sword, where may be seen the Wickedness of the said Priest Amaziah, in falsely alledging that Amos foretold, that

XVIII.
Amaziah the False Priest complains to the King of Israel against Amos, and orders Amos to go out of the Kingdom of Israel.

(1) 2 Kings 15. 8 — 12.

(u) Read 2 Kings 17.

PARAPHRASE.

Common Version
corrected.

or a Place where He and his Court often resides :
And therefore it is the more Impudent and Audacious
in thee, not only to prophesy against our Way of Wor-
ship and against our Kingdom, but to do it even at
this Place.

XIX.
Amos foretells
Amaziah the
Judgment that
shall fall on Him
and his Family.

14 Then answered Amos, and said to Amaziah,
I was no Prophet, that is, I was not a Prophet's son,
i. e. To shew thee how Far I am from pretending
Falsly to be a Prophet, I acquaint thee that I never
thought my self of being One, or was design'd to be One,
and consequently I was not bred up in the Schools of
the Prophets, or in such manner and places as they,
who are prepar'd in the Ordinary and Receiv'd way
to be Prophets, if God shall make choice of them: but
I was an Herdman, and a gatherer of Sycomore-fruit,
i. e. so far was I from desiring to fare Well, that I
was content to feed on such wild Figs, as I could
light on while I look'd to the Herd; and therefore it
is Injurious in thee to (w) reproach me, as One that
prophesied only to get a good Livelyhood by it; where-
as, if so, thou mayst Reasonably think, I would hardly
come hither to prophesy as I do. 15 And therefore
to acquaint thee Why I came hither, I tell thee that
the Lord took or appear'd to me as I followed the
Flock, and the Lord said unto me, Go prophesie
unto my People Israel, what I shall direct thee to
prophesy; and therefore it is Only in Obedience to
God's express Command, that I come hither to prophesy, and I will con-
tinue to Obey him in like manner, till he gives me Orders himself to the
Contrary. 16 And now therefore to shew thee How little I fear, what
either Thou thy self or thy King can do unto me, hear thou the Word of the
Lord against Thy self and thy Family: Thou sayst to me, Prophecie not
against Israel, and drop not thy Word, *i. e.* use not any Exhortations to
Repentance, which are usually resembled to the Drops of Rain which
refresh the Earth, and which likewise thou pretendest to be for the Good
of this Kingdom, whereas we have no Occasion for such Exhortations to
Repentance, our Way of Worship being as Justifiable as yours at Jerusa-
lem; and so such thy Exhortations are at the bottom no other than ground-
less Invectives against the House or Kingdom of Israel, the People where-
of are Descendents of Isaac, as well as you of the Kingdom of Judah:
Because thou, Amaziah, art thus most highly Instrumental to keep the

14 Then answered
Amos, and said to
Amaziah, I was no
prophet, * that is, I
was not a prophets
son; but I was an
herdman, and a ga-
therer of sycomore-
fruit.

15 And the Lord
took me as I follow-
ed the flock, and the
Lord said unto me,
Go prophesie unto
my people Israel.

16 Now therefore
hear thou the word
of the Lord: thou
sayst, Prophecie not
against Israel, and
drop not thy word a-
gainst the house of
Isaac.

(w) This is imply'd in what Amaziah said in the latter end of v. 12.

People

Common Version
corrected.

PARAPHRASE.

17 Therefore thus saith the Lord, Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line: and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land.

Chap. VIII.

Thus hath the Lord God shewed unto me, and behold, a basket of summer-fruit.

2 And he said, Amos, what seest thou? and I said, A basket of summer-fruit. Then said the Lord unto me, The end is come upon my people of Israel, I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that day,

Chap. VIII. In a fourth Vision, Thus hath the Lord God shewed unto me, and behold, a Basket of Summer-fruit. 2 And he said, Amos, what seest thou? and I said, A Basket of Summer-fruit. Then said the Lord unto me, By this Basket of Summer-fruit is fitly denoted, that as the said Fruit is not wont to be gather'd till the Time is come that it is Ripe, so the Time of the People of Israel's Sins being Ripe for Vengeance is now come, and accordingly the End of their Kingdom, which is to come upon my People of Israel, according to the three foregoing Visions, shall most Certainly come; and I will not again pass by them any more. 3 And the Songs of, or which they were wont to sing in the Temple where the Golden Calf stood, shall be turn'd into Howlings in that day, saith

People of Israel from duly hearkning to my Exhortations and Prophecies. 17 Therefore thus saith the Lord, For a special and suitable and so more remarkable Punishment of such thy great Wickedness, thy Wife shall be made use of as an Harlot in the very City of Beth-el, by some of the Assyrian Soldiers when they have taken the said City, as a just and suitable Punishment of thy being thus a great Instrument of the People of Israel continuing in their Spiritual Whoredom toward God, or Idolatry: and thy Sons and thy Daughters shall fall by the Sword of the Assyrians, as a suitable Recompence of thy Not believing my Prophecy concerning the House of Jeroboam falling by the Sword as vers. 9. but taking Occasion thence to complain of me to King Jeroboam, and even to misrepresent me as v. 11. that thou mightest the more Exasperate him against me: and thy Land shall be divided by measuring it as usual with a Line or Cord, among such as the King of Assyria shall give it to, as a suitable Punishment for thy Contradicting what I have said concerning the King of Assyria's subduing this whole Kingdom: and thou shalt die in a polluted Land or in a Land where Idolatry is the only Religion, as a suitable Punishment of thy being so highly Instrumental in keeping the People of Israel in Idolatry, whereby this Kingdom is polluted: and the People of Israel shall surely go into Captivity forth of his Land or this Kingdom, as a suitable Punishment of their hearkning to Thee, rather than to God, or which comes to the same, to what is made known to you from him by me and other his Prophets.

XX.
A fourth Vision wherein is prefigur'd the Certainty & Nearness of the Destruction of the Kingdom of Israel.

There is an elegant paragonated between the Hebrew signifying summer fruit, and that which signifies the end.

PARAPHRASE.

Common Version
corrected.

saith the Lord God: there shall be many dead Bodies in every place: He, i. e. God by means of the Desolation which shall be made every where, shall cast forth Silence, or cause no Voices of Men to be heard, but there shall be an universal Silence over the Kingdom of Israel, as if no one lived there.

XXI.
God further
threatens them
for their Oppres-
sion and Fraud;
and three Eclipses
are foretold.

4 Hear so as duly to consider This, that I have forewarn'd you of, especially in the four last foremen- tion'd Visions, O ye that swallow up or oppress the Needy, even so as to make the Poor of the Land to fail, or not to be able to maintain themselves and families any longer in the meanest manner, but to be forced to sell themselves and Children to pay their Debts, (as vers. 6.) 5 Ye are so wicked as to be oft heard Saying, or at least to think with your selves so, which is the same with God who knows all your Thoughts, as if ye said so: When will the New- moon be gone, that we may sell Corn? and the Sab- bath, that we may set forth Wheat to sell, which is Unlawfull by the Law of God to do on the foresaid Days, and as it hence appears, was still kept up by the Publick Authority of the Kingdom of Israel as Unlawfull: And in selling our Corn we will increase our Gain by a double trick, viz. making the Ephah or Measure we sell by small, i. e. smaller than it should be according to the Standard Ephah, and making the Shekel or Mony we take for our Corn to be great, i. e. greater than it should be according to the Standard Weight of a Shekel, and this last we will do even by falsifying of Balances, whereby we weigh the said Shekels or Money, by Deceit or in such manner as shall not easily be found out? 6 And such our Double cheating will be a Means, that we may buy the Poor for Silver, and the Needy for a pair of Shoes, the little they have being quickly All spent by such our Stratagem, and so they forced to run so far in Debt, as not to be able to pay it but by selling themselves: yea, and by the foresaid means Corn will become so dear, that we may sell even the Refuse of the Wheat to such as are not able to buy Better. 7 But the Lord has sworn by Himself or his Holiness, which is the true Excellency (x) of Jacob, or what the People of Israel as well as Judah

saith the Lord God: there shall be many dead bodies in every place, * he shall cast forth silence.

4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new-moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, * even falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

7 The Lord hath sworn^d by the excellency of Jacob, Sure-

† This must be distinguish- ed from the excellency which God is said to have Ch. 6. 8. In that place it regards their abuse of the high temporal privileges they conferred on them. as Ps. 106. 40. Here it respects the spiritual inimitable covenant established with all the true Jews viz. with all the faithful seed sent forth by God.

A N N O T A T I O N S.

(x) It seems likely, that the People of Israel were wont to vaunt, that their State or Kingdom was the Excellency of Jacob, as Chap. 6. 8. wherefore the Holy Spirit directed the Prophet to use the same Expression here, to teach them What was truly the Excellency of Jacob.

really

Common Version
corrected.

PARAPHRASE.

ly I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? *even it shall rise up wholly as a flood; and it shall be cast out and drown'd, as by the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.

10 And I will turn your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon all loins, and baldness upon every head: and I will make it as the mourning of an only son, and the end thereof as a bitter day.

11 Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

really excell all other Nations in, viz. that they are the more peculiar People of such an Holy God, or of a God which has all Perfection: Surely I will never forget to punish any such of their most wicked Works.

8 Shall not the Land or Nation tremble on account of the sore Judgment I will send on it for this their Wickedness? and every one mourn that dwelleth therein? Even it, viz. an Enemy, i. e. the Assyrian shall rise up against it wholly as a Flood, or as the River Nile rises and overflows its Banks; and it, viz. the People of this Land shall be cast out of it by the Assyrians, and their Publick State quite drown'd or put an End to, as the Land of Egypt is wont to be All overwhelm'd by the famous Flood of Egypt or Nile.

9 And it shall come to pass in that day, viz. between the Death of Jeroboam the present King, and the Destruction of this Kingdom, during which time the Judgments threatned by me shall come on this Nation, saith the Lord God, that I will cause the Sun to go down at Noon, and I will darken the Earth in the clear Day, i. e. there shall be (y) three several great and so more remarkable Eclipses of the Sun. 10 And as the said Eclipses shall happen at the three Great Festivals of the year, so I will thereby so terrify you, as to turn your Feasts into Mourning, and all your Songs into Lamentation; or at least the said Eclipses shall be Prognostications to you, that I will quickly put an end to your Festivals; and I will bring up such Calamities on you, as to cause you to put Sackcloth on all your Loins, and Baldness upon every Head, i. e. to make bald your Heads as Expressions of your great Sorrow: and I will make it, viz. your Sorrow as great, as the Mourning of a Parent for an only Son, and the end thereof, viz. of the Destruction of your Kingdom shall be as a most Bitter day, i. e. most grievous.

11 Behold, for a just and suitable Punishment of your despising the Word of the Lord by me and his other Prophets, the Days come, saith the Lord God, that I will send a Famine in the Land, not a Famine of Bread, nor a Thirst of Water, but of hearing the Words of the Lord, i. e. No Prophet shall be

This calamitous reverse, shall take place at the time of their highest prosperity.

XXII.
A Famine of the word is threatned.

(y) See the Preface to this Prophecy.

O

sent

PARAPHRASE.

Common Version
corrected.

sent to you for to direct you in your greatest Straits, how much soever ye shall desire it. 12 And or Even they of this Kingdom shall wander from the East Sea, i. e. Sea of Galilee or Salt-sea to the West or Mediterranean Sea, and from the North even to the East again, i. e. all thro' the Kingdom; they shall run to and fro to seek some true Prophet to tell them the Word of the Lord, and shall not find such a Prophet to tell it to them. 13 In that Day shall the fair Virgins and young Men faint for Thirst, i. e. shall be utterly dejected and despair, being destitute of all Help. 14 They that swear by the Sin of Samaria, i. e. the Calf which or before which they worship at Beth-el which is near to Samaria, and they also that say, i. e. swear by the Calf at Dan, saying, As thy God, O Dan, liveth; and they also that swear, saying, As the God or Gods that are worship'd after the manner of (z) Beer-sheba, i. e. the Idolatrous manner there used, liveth; even they, viz. the False Prophets or Priests belonging to each of the three foresaid Places, and the People seduced by them, shall fall and never rise up again, i. e. the Kingdom of Israel shall be so destroy'd, as never to recover it self again, the People thereof being almost All either slain or carried into Captivity, for their Obstinate Impenitency for such their Sins.

XXIII.

In a fifth Vision the Certainty of the final Destruction of the Kingdom of Israel, is again foretold, and the Untimely Death of all the Wicked or Idolatrous of the said Kingdom.

Chap. IX. In another Vision I had vouchsaf'd to me in order to assure you of the Kingdom of Israel further of the Certainty of the final Destruction of your Kingdom, unless ye speedily repent, or which comes to the same, if ye obstinately persist in your Iniquity, till the Time appointed by God for the said final Destruction of your State and Kingdom: In the said Vision I saw the Lord standing, i. e. the Shekinah or Visible and Glorious Light, which is the Symbol of the more immediate or special Presence of the Divine Majesty upon or over the Altar of Burnt-offerings which was at Beth-el, and which was for the Burnt-offerings that were offer'd to the God of Israel according to their Idolatrous manner, in the Court of the Temple where the Golden Calf was placed; and the Reason of God's thus manifesting himself to Amos on the said Altar of Burnt-offerings, on which the Beasts that were slain and offer'd to the God of Israel were burnt, may well be esteem'd to be this, viz. to denote that God would make Victims of the People of Israel for their obstinate Impiety, particularly their Idolatrous way of Worshipping him by Sacrifices and slain Beasts

(z) See Chap. 5. 5. and the Note (g) thereon.

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of Samaria, and * they that say, Thy God, O Dan, liveth, and the manner of Beer-sheba liveth; even they shall fall and never rise up again.

Chap. IX.

† I saw the Lord standing upon the al-

† God is described as standing upon the Altar to shew that there was no more pardon to be expected being the place of propitiation was as if were converted into a tribunal of rigorous justice.

offer'd

Common Version
corrected.

PARAPHRASE.

tar, and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head all of them; and I will slay the last of them with the sword: he that fleeth of them, shall not flee away; and he that escapeth of them, shall not be delivered.

2^d Tho' they dig into hell, thence shall my hand take them; tho' they climb up to heaven, thence will I bring them down:

3^d * Even tho' they hide themselves in the top of Carmel, I will search and take them out thence; and tho' they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And tho' they go into captivity before their enemies, thence

offer'd on that Altar, which stood before the Temple or House wherein the Golden Calf was placed, that is, that He would punish such their Sin by causing them to be slain like the Beasts that were offer'd by them on the said Altar; and he said accordingly to One of the Angels that attended him, Smite the upper lintel of the Door of the Temple or House adjoining where the Golden Calf is, that the Posts on each side of the Door may shake, in token that I will e're long destroy this Temple, and put an End to all this sort of Idolatrous Worship: and not only so, but I will also cut them in the head All of them, i. e. will destroy all the Chief of the Kingdom of Israel; and I will slay also Multitudes of the Last or meaner Sorts of them with the Sword: he that fleeth of them at the first from the Enemy, shall not flee away quite, and he that escapeth of them at first, shall not be deliver'd thereby from their Enemy, but shall afterwards fall into his hand, or be destroy'd. 2^d Tho' they dig into Hell, i. e. hide themselves in the lowest Caverns of Rocks or other Holes of the Earth, thence shall my hand take them, i. e. I will order things so that their Enemy shall discover and take them; tho' they climb up to Heaven, i. e. think to secure themselves by getting up to the tops of the highest and most craggy Mountains, thence will I bring them down, i. e. I will order things so that they shall be discover'd to be there, and so shall be brought down by their Enemies. 3^d Even tho' they hide themselves in the top of Carmel, I will cause their Enemies to search after them there, and take them out thence, i. e. out of the Caverns or Holes of the said Mountain wherein they had there hid themselves; and tho' they be hid, i. e. endeavour or think to hide themselves from my Sight in places as deep or low, and where they think they are as Unlikely to be found out, as if they were in the Bottom of the Sea, thence will I command the Serpent, and he shall bite them, i. e. yet I will so order things, that they shall nevertheless either be found after some extraordinary manner by their Enemies, and so perish by their hands, or else they shall perish by some other Accident, as extraordinary as if a Serpent should bite them at the bottom of the Sea, and so they should die by the said Venomous Bite. 4 And tho' they endeavour not to flee or hide from their Enemy, but surrender themselves at first in hopes thereby to save their Lives, and so go into Captivity before their Enemies, i. e. are carried

O 2

into

2^d Expressions of great energy, by which the impossibility of their escaping the vengeance of God is inferred from his infinitely determined will, & irresistible power. He is the author & controuler of every thing in the Universe, & can therefore make all things concur to execute his purpose.

PARAPHRASE.

Common Version
corrected.

into Captivity by their Enemies, driving them before them as so many Beasts; yet shall they not thus save their Lives; but thence will I command the Sword, and it shall slay them, i. e. I will so order things that their Enemies shall slay them after they are carried into Captivity; and or even I will set mine Eyes upon them for Evil, and not for Good, i. e. I will order things so, that All shall tend to their Evil. 5 And no wonder All these Evils shall come upon them, for the Supreme and Only true God, namely He that has made himself known to the People of Israel by the name of Jehovah and the God of Hosts is he that toucheth the Land, and it shall melt, i. e. that shall bring these sore Evils on the People of Israel, and shall make their Hearts melt, or be quite dismay'd for Fear and Grief; and all that dwell therein shall mourn, and it shall rise up wholly like a Flood, and shall be drown'd, as by the Flood of (a) Egypt. 6 It, viz. the God that will thus punish Israel is He that buildeth his stories in the Heaven, i. e. has made all the several Regions of Heaven, and has his Chief Residence in the Highest of them, and has the Command of All the Angels and Glorious Bodies that be in the Heavens: and hath founded his troop in the Earth, i. e. has made also the Earth, and so has the Command over all therein; and so can make All things in Heaven and Earth concur to execute his Judgments; and accordingly it is He that calleth for the Waters of the Sea, and poureth them out upon the Face of the Earth, i. e. did formerly, and so can again, drown all the Earth: In short Jehovah is his name, which implies all Perfection to be in him, and consequently that he can do whatever he pleases, and so punish you as he threatens, and you will deserve, if ye still go on in your Impiety. 7 For are or will ye not be as Children of the Ethiopians unto me, O Children of Israel? faith the Lord, i. e. Ye will thereby shew your selves to be Obstinately or Irreclaimably Wicked, or such as will no more change your Evil Courses than Blackamoors can change their Skin or Colour. And such your Wickedness is the Greater as being aggravated by the greatest Ingratitude: for have not I brought up Israel out of the Land of Egypt where you were

will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 * Namely Jehovah the God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn, and it shall rise up wholly like a flood, and shall be drowned, as by the flood of Egypt.

6 It is he that buildeth his stories in the heaven, and hath founded his troop in the earth, he that calleth for the waters of the sea, and poureth them out upon the face of the earth: *Jehovah is his name.

7 Are ye not as children of the Ethiopians unto me, O children of Israel? faith the Lord. Have not I brought up Israel out of the land of Egypt? and the

(a) See the Paraphr. on Chap. 8. 8.

Slaves

They should think to move God for the honour of his great name to help them, because he had formerly delivered them from Egypt. even this shall not avail now to excite him: that deliverance shall be no more a pledge of his favour to them (rather than not indicative of ever 8. 9.) now than the deliverance which he had sometimes vouchsafed to deliver upon heathen nations were to them.

Common Version
corrected.

PARAPHRASE.

Philistines from Caphtor, and the Assyrians from Kir?

8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; * excepting that I will not utterly destroy the house of Jacob, saith the Lord.

9 For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, * and the least grain shall not fall upon the earth.

And this will I not do, partly for the Sake of your Patriarch my servant Jacob, and partly because tho' the generality of your Kingdom is most wicked, yet there are some Few among you which have a Claim to my Mercy, and whom I will preserve for their not complying with the Publick Idolatry and other Sins of your Kingdom, tho' I permit them to be carried Captive with others of you. 9 For lo, or observe the Difference I will make between those that are carried Captives; I will command or order things so, that there shall be a very Remarkable Difference between the Captives of Israel: and or even I will sift the House of Israel among all Nations, like as Corn is sifted in a Sieve, and the least Grain shall not fall upon the Earth, i. e. the People of Israel that are carried Captive, shall be scatter'd and mingled among all Nations, just as good and bad or light Corn and Dust, or any other Stuff that happens to be among the Corn is at first mov'd or shaken All together in the Sieve, and from one side of it to the other: but as only the light or bad Corn and other filthy Stuff falls thro' the Sieve to the Ground, and the Grain or good Corn is kept in the Sieve, and so separated from the light or bad and smaller

Slaves, and given you the Land you now possess? and when your Forefathers sinn'd against me by turning to Idolatry as you do now, did I not then bring against them among other Enemies the Philistines, who originally came from (b) Caphtor in Egypt, and who grievously afflicted them for many years, till your Forefathers return'd to me by a sincere Repentance; and in like manner I have now Irreversibly decreed that I will bring the Assyrians from (c) Kir against you, and utterly put an End to your State or Kingdom, if ye repent not speedily, but go on in your Impiety, till the Time fixt by me for the Destruction of your Kingdom on your Impenitency. 8 For behold, if ye repent not in the Time I have fixt, you will have fill'd up the Measure of your Iniquity, or abused my Forbearance of you so long, as to be Ripe for Destruction, and accordingly the Eyes of the Lord God are or will be on the or this sinful Kingdom of Israel, and or even at the Time prefixt, if ye Repent not afore, I will destroy it from off the Face of the Earth, excepting that tho' I destroy the said Kingdom, yet I will not utterly destroy All that Part of the House or Descendents of Jacob, which make up the People of the said Kingdom, saith the Lord:

God will for the sake of his servants make this difference between his peculiar people & other Nations, that tho' deserving such punishment, he will not exterminate them, but will graciously reserve a remnant to be the seed of a future Church

(b) Consult my Geogr. of Old Test. Vol. 1. Chap. 4. sect. 25.

(c) Read the Paraph. of Chap. 1. 5.

Corn,

PARAPHRASE.

Common Version
corrected.

Corn, (as being not full Grown or Blasted,) and from the Dust and other Filth; so shall Those of the People of Israel, that have been Truly Pious toward me in refusing to comply with the Generality of that Kingdom in their Idolatrous Worship, &c. tho' they be carried Captive with the Others, yet by my Special Providence they shall be so preserv'd, that No one of them shall come to an Untimely end: 10 Whereas on the contrary all the Sinners of my said People shall die by the Sword, even All they which say, The Evil threatned by Amos and other Prophets of the Lord shall not overtake, nor, i. e. or much less prevent Us; and so they will encourage themselves to go on in their Impenitency, till the Time prefixt by God for the final Destruction of their Kingdom is come.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

SECTION III.

Wherein the Prophet concludes with a most Remarkable Prophecy of the Flourishing Condition of the Jews, (after the final Destruction of the Kingdom of Israel,) viz. under Hezekiah, and again after their Return from the Babylonish Captivity, especially in respect of the Messiah or Christ being then born among them, and the Gospel preach'd to all the World by such of them as should become the Apostles or Disciples of Christ; and the whole Nation of the Jews at length converted to Christianity, and living in a most prosperous manner, during the Millennium or Thousand years Reign of Christ or his Saints here on Earth.

11 Whereas the People of the Kingdom of Israel do at present despise (d) those of the Kingdom of Judah, because of the late great Defeat given by them to Judah, so as that Jehoash the then King of Israel took Amaziah then King of Judah, and Jerusalem, and broke down great part of the Wall thereof; and took also all the Gold and Silver, &c. that were found in the house of the Lord, and in the Treasures of the Kings house, &c.

ANNOTATIONS.

(d) It is observable that the Words which we render Chap. 6. 1. *those that are at Ease in Sion*, the Seventy, Syriac, and Arabic Interpreters render *those that despise Sion*, meaning Those of the Kingdom of Israel, who trusted in the Mountain of Samaria, as it there follows. And tho' the said Original Words will well enough, or even better, there suit with our Translation; yet it is sufficiently evident from what follows in Ch. 6. that those of Israel did despise Judah for the reasons here mention'd in the Paraphr. and which are related to 2 Kings 14. 12, &c.

Which

Common Version
corrected.

PARAPHRASE.

Which is also one Inducement to them, to slight even the Warnings of God vouchsaf'd to them by his Prophets, as inferring from the foremention'd Instances, either that the Worship used in the Kingdom of Israel is at least as acceptable to the Lord, as that used at Jerusalem; or else that the other Gods, whom they of Israel worship as well as the Lord, are able to defend them from those Evils threatned against them by the Lord's Prophets: Therefore to convince them of their Folly and

II In that day will I raise up the tabernacle of David, that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old:

Wickedness in All this, In that Day, viz. After the Final Destruction of the Kingdom of Israel by Shalmanezzer King of Assyria, will I raise up the Tabernacle of David, that is fallen, and close up the Breaches thereof, and I will raise up his Ruins, and I will build it as in the days of old, i.e. I will cause the Kingdom of Judah so to flourish, as that the Palaces and other Houses of the Kings thereof, the Successors and Descendents of David, which were damny'd lately by the King of Israel aforesaid, shall be repair'd; and also the Breaches made by the said King of Israel in the Walls of Jerusalem shall be closed up again, and Jerusalem shall be as Strong and as Flourishing a City as it was Formerly. And as This shall be made Good especially in the Reign (dd) of Hezekiah; so again after those of Judah shall be restor'd from their Babylonish Captivity. For altho' for the Sins of Judah I will also deliver them into the hands of the Babylonians, and for some time put an End to their State and Kingdom; yet I will Not put a Final end to the Jewish State, as I will to that of the People or Kingdom of Israel. But after some time the Jews shall return from their Babylonish Captivity into their Own Country, and rebuild Jerusalem and the Temple there, and shall become again a Nation, and a settled and Strong State or Kingdom. And how much so ever Those of the Kingdom of Israel do now despise those of the Kingdom of Judah, yet as Many of Israel as shall return out of the Countries, into which they shall have been carried Captive by the King of Assyria, shall have the Benefit of so Returning, by going under the name of Jews; and when they are return'd and settled in their own Country or the Land of Israel, shall be comprehended under the Common name of Jews to all future Generations. And thus the People of the Kingdom of Judah, together with such of the People of the Kingdom of Israel, as shall under the name also of Jews take the Advantage of returning into their Country, granted to the Jews by the Kings of Persia, who then shall be also Kings of Babylon; shall unite together into One Nation and State, of which Jerusalem shall be the Capital. And the said State or Kingdom of the Jews, and its Ca-

(dd) Read 2 Chron. 32. 23, 27, &c.

pital

This prophecy was never fulfilled in the literal sense, for at no time since was the nation or kingdom of the Jews equal to what it was in the reign of David. But Christ, of his incarnation the Son of David, & the true heir of his throne, did restore the true religion & worship of God, they gather into it by the corruption of the Jews. He by his own & his Apostles preaching hath spread the glorious Gospel through the world & hath greatly enlarged the Church. By his great work of redemption he did repair the breaches which transgression had made between God & man. Such was the zeal of his Apostles to defend the Christian faith, such the rapidity with which the converts to this religion came in, that it might be truly said the plowman overtook the reaper & the breeder of grapes him that pluck'd the seed. To this kingdom then we are to look for the full accomplishment of the prophecy.

Just

PARAPHRASE.

Common Version
corrected.

*Just in the increase,
purity & comfort of the
Christian Church through
the gifts grace & conso-
lation of the Holy Spirit,
to all true believers in
this life. Ultimately
in the eternal salvation
& felicity thereof in the
world to come.*

pital shall be again in a Flourishing Condition: particularly at the Time when shall be born He that is Emphatically Styled in Scripture the SON of DAVID, viz. the MESSIAH or CHRIST, who accordingly shall be of the Jewish Nation more peculiarly so call'd, or of the Tribe of Judah; and shall be the Greatest King that ever was, not only of Judah and of all Israel or All the twelve Tribes, but in the whole World. 12 So flourishing shall be the State of the Jews after their Return from the Babylonish Captivity, that they may or shall be able to possess or become Masters of the Remnant (e) of Edom, which during the Babylonish Captivity shall have possess themselves of a considerable Part of the South-west Tract of the Holy Land, and shall be quite conquer'd again by the Jews, and forced even to become Converts to the Jewish Religion; and of all the neighbouring Heathen, (f) as the Philistines, Moabites, &c. And as this shall be the Flourishing State of the Jews, when CHRIST shall be born, so What is here said, shall be more Fully verifi'd in a Spiritual Sense by (ff) Christ himself, and the Preaching of his Gospel, and the Extent of his Kingdom: forasmuch as thereunto upon the Preaching of the Gospel shall belong or become subject a Great part of Mankind in general, or of All that were Afore Heathen, as well as of the Jews; Even All those which are called by my Name, i. e. who shall believe on the Gospel then preach'd to them as the Word of God, and shall according to the Rules thereof serve and worship me, saith the Lord that doth or will certainly do All This here foretold or imply'd, how Unlikely soever it may seem at present. And as what is here said, shall receive a Fuller Completion in a Spiritual Sense upon the Preaching of the Gospel to the Heathen as well as Jews, after Christ's Ascension and the Descent of the Holy Ghost: so it shall receive a still Fuller and its ultimate Completion, long after the first Preaching of the Gospel aforementioned, viz. 12 Behold the days of the

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doth this.

13 Behold, the

ANNOTATIONS.

(e) See Dr Prideaux's Connexion of Old and New Test. Part 2. B. 2. under the first year of Judas Maccabeus; and B. 5. under the seventh year of John Hyrcanus.

(f) Consult Josephus Antiq. B. 12. Ch. 11. 12. Cologn Edit. and also B. 13. Ch. 17. See also 1 Maccab. 5, &c. This is also further made Good from the Account we have of these Countries in the History of the New Testament; where as we learn that Azotus and other Towns or Parts of the Country of the Philistines were inhabited by Jews as Possessors thereof; so Herod the Great was King of All or most of the said Country, as well as of the Countries that were in Amos time inhabited by the neighbouring Heathen: Such as were the Countries of Iturea and Trachonitis, mention'd Luke 3. 1. besides others.

(ff) That what is here said v. 11, 12. is to be understood of the Times of Christianity, we are assured from Acts 15, 15, 16, 17.

Millen-

Common Version
corrected.

PARAPHRASE.

days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God.

Millennium or Reign of Christ and his Saints on Earth come, saith the Lord, when there shall be such Plenty, that the Plowman shall overtake the Reaper, i. e. they shall not get in all their Harvest, till just before it be time to begin to plow again for the next year; and the Treader of Grapes, him that soweth Seed, i. e. by the time they have sown the Winter-corn Seed, their Vintage shall be ready: and the Mountains shall drop sweet Wine, and all the Hills shall melt or flow (g) with Milk. 14 And I will bring again into their own Land the Captivity of my People of Israel, i. e. all the Posterity of the Twelve (h) Tribes then Living, who shall then go All under the name of Jews, and shall all be converted (i) to the Faith of Christ, and so become my Faithfull People; and being return'd into their own Country, they shall build the waste Cities thereof, and inhabit them; and they shall plant Vineyards, and drink the Wine thereof; they shall also make Gardens, and eat the Fruit of them. 15 And I will plant them upon, i. e. settle them in their Land, and after that they shall no more be pulled up or driven out of their Land which I have given them, saith the Lord thy God, but inhabit it in all Quietness and Prosperity till the Consummation of All things here below, or to the End of this World.

ANNOTATIONS.

(g) Compare Joel 3: 18. (h) That some of All the twelve Tribes did inhabit Judea in the days of the Apostles, may be Reasonably infer'd from Acts 26: 7. To mention no other Proofs.

(i) See Rom. 11: 12, 15, 26.

P

OBADIAH.

OBADIAH.

THE PREFACE.

I.
The Country of
Obadiah, and Time
of his Prophecy-
ing.

THAT *Obadiah* was a Native of the Kingdom of *Judah*, is not Reasonably to be question'd, because the Judgments he denounces against the *Edomites*, were on account of their Helping or at least greatly Rejoicing at, the Babylonians taking and destroying *Jerusalem*, &c. as appears v. 12. It thence appearing likewise, that *Obadiah* prophesied after the destruction of *Jerusalem*, it is not Reasonably to be doubted, but that it was at *Babylon*, or in the Country whither he was carried Captive, that he had this Prophecy deliver'd to him by God. For since the Destruction of the *Edomites* here foretold may be well understood to have been at least primarily and in great part fulfill'd, by *Nebuchadnezzar* when he made a new Expedition into those Parts, and even into *Egypt*; and since this new Expedition into *Syria* and the Parts adjoining was but about *two* years after the Destruction of *Jerusalem*; and since *Edom* was likely conquer'd and ravag'd by his Forces within five or six years at most after: It hence follows, that *Obadiah* could not be *Old enough* to deliver this Prophecy afore the said *Conquest of Edom*, unless he was born several years before the Destruction of *Jerusalem*. For from the said Destruction of *Jerusalem* to the said *Conquest* and Destruction of *Edom*, were not in all likelyhood above seven or eight years. Which was Too young an Age for to suppose Reasonably, that *Obadiah* then deliver'd this Prophecy. Whence it follows that it is most Reasonable to suppose, that He was in the *Babylonish Captivity*, and at least about twenty if not much more, when he deliver'd it.

As

As to the great *Affinity* between the Prophecy of *Jeremiah*, (Chap. 49. v. 7, &c.) and this of *Obadiah*, it is not by any means to be ascrib'd to the *One's taking from the Other*, (as the learned *Grotius* imagin'd, who was also mistaken in making this Prophecy of *Obadiah* to have been *before* that of *Jeremiah*,) but to the *Same Holy Spirit dictating to Both Prophets Alike* on like Occasions, and in foretelling *One and the Same Destruction*, that should befall the *Edomites* for their *Unnatural Enmity* against the Posterity of *Jacob* their *Kindred*, on many several Accounts. It is very probable, that the Prophecy of *Jeremiah* aforesaid might be occasion'd, by means of the *Edomites* being mightily pleas'd at *Nebuchadnezzar's* Forces *Over-running Judah* in the Reign of *Jeboiakim*, tho' they did not then *actually join with the Babylonians*, as we find 2 Kings 24. 1, 2, &c. and accordingly *Jeremiah* do's not charge them therewith, Ch. 49. Whereas *Obadiah* v. 11 — 14. plainly charges them with joining with the *Enemies of Judah*, and plainly enough describes the *taking of Jerusalem*, and the *Captivity* that ensued thereupon. And the *Destruction* of the *Edomites* foretold both by *Obadiah* and *Jeremiah* may reasonably be understood, as fulfill'd in great part at least by *Nebuchadnezzar*, while he besieg'd *Tyre*, &c. of which see Dr *Prideaux's* *Connexion*, &c. Part 1. B. 1. under the *twenty first* year of *Nebuchadnezzar*.

II.
Of the Affinity
between this Pro-
phesy and Ch. 49.
&c. of *Jeremiah*.

OBADIAH.

PARAPHRASE.

Common Version,
corrected.I.
The Title.

THE Vision of Obadiah, *i. e.* the Prophecy which God was pleased to reveal, or make known to Obadiah in a Vision.

II.
The Destruction
of Edom is fore-
told. And that

Thus saith the Lord God, *i. e.* the Lord God has commanded me, in like manner as he did (a) *Yeremias*, to say thus concerning Edom: We have heard a Rumour or receiv'd Intelligence from the Lord, and or even that God has sent an Angel to stir up some of the Heathen against Edom; just as if according to the Custom or Manner of Earthly Princes, an Ambassador is sent from God among the Heathen to persuade them to join with him in a Confederacy against Edom, saying, Arise ye, *i. e.* get All things ready, and let us rise up together against her, *viz.* Edom in battle, *i. e.* let us invade and subdue the Country and People of Edom. 2 And to induce the Heathen so to do, Behold, says God, I have made thee small among the Heathen, *i. e.* I have order'd things so, that thou art esteem'd now to be a People of small Strength, and so thou art greatly despised by other Nations.

III.
First, for their
Pride, and Carnal
Security.

3 And my Over-ruling Providence has brought about this by the Very means, wherein thou placedst thy Safety. *Viz.* because thou wast Once Terrible (b) to All round about thee, thereupon thou becamest so Proud as to think No one for the Future dar'd to assault thee; and so thinking thy self Secure, hast given thy self over to Carelessness, and so hast given thy Enemies Advantage against thee. Thus the Pride of thy heart hath deceiv'd thee to thy own Ruin. Another Motive that has made thee to think thy self thus Secure, is the Natural Strength of thy Country, it being Mountainous and so Not accessible by an Enemy without great Difficulty: But herein likewise thou deceivedst thy self in thinking thy self thereby

THE vision of Obadiah. Thus saith the Lord God, concerning Edom, We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 The pride of thine heart hath deceived thee: thou

(a) Chap. 49. 14, &c.

(b) Compare Jer. 49. 16.

Common Version
corrected.

PARAPHRASE.

that dwellest in the clefts of the rock, whose habitation is high, that faith in his heart, Who shall bring me down to the ground?

4 Tho' thou exalt thy self as the eagle, and tho' thou set thy nest among the stars, thence will I bring thee down, faith the Lord.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen * but till they had enough? if the grape-gatherers came to thee, would they not leave some grapes?

6 How are the things of Esau searched out! how are his hid things fought up!

7 All the men of thy confederacy have brought thee even to the border: the men

as if they had done it Already, pretend to help thee against the Enemy that shall invade thee, and to that end shall join their Forces with thine, and march out with thee to the border of thy Country, there to meet and hinder the Enemy from invading thy Country: This shall they pretend

secure at least against Me, O thou that dwellest in, i. e. makest (c) thee Houses out of the Clefts of the Rock, or upon Mountainous Situations, and whose Habitation is therefore high, and so the more Inaccessible by an Enemy; insomuch that thou art as One that faith in his heart, Who shall bring me down to the Ground? i. e. what Enemy can take my Cities or Towns built on such high and craggy Rocks or Mountains, and so destroy them? 4 Tho' thou exalt thy self as the Eagle, and tho' thou set thy nest among the Stars, i. e. tho' the Mountains whereon thou dwellest were as high as Heaven, yet thence will I bring thee down, i. e. thou wouldst not be above the Reach of my Vengeance, who am higher than the Heavens, faith the Lord.

5 If Thieves came to thee, if Robbers by night, (how art thou cut off! i. e. thy Destruction shall be as Sudden and Unexpected, as is the Breaking up of an House by Thieves and Robbers:) would they not have stolen but till they had enough? If the Grape-gatherers came to thee, *would they not leave some Grapes? i. e. whereas Thieves steal but till they have as much as they can carry away, and the Grape-gatherers are wont not to gather so clean as to leave no Grapes; on the Contrary thy Enemies shall so spoil thee, as to leave thee Nothing worth their taking from thee. 6 How are the things of Esau searched out! how are his hid things fought up! i. e. your Enemies shall find out and take from you the Descendants of Esau all your Treasures, tho' hid in the most secret places. 7 The means whereby thy Destruction shall be brought about, shall be these that follow, viz. All the Men or other Nations of thy Confederacy, i. e. that were in a Confederacy with thee have brought thee even to the Border, i. e. they shall, as certainly

IV.
The Greatness of the Destruction of the Edomites, and several Means whereby it shall be brought about.

ANNOTATIONS.

(c) St Jerom, who liv'd in the Neighbourhood, tells us in his Comment hereon, that they were wont to live in such like Houses or Caves in his Time.

PARAPHRASE.

Common Version
corrected.

to do, but instead of fighting for thee against the Enemy, they shall Treacherously join with the Enemy against thee, and so enable him the more Easily to conquer thee: Thus the Men that were at peace with thee, have deceiv'd thee, and prevail'd against thee: they that eat thy Bread, i.e. such as thou hast Friendly entertain'd, or had even Offices in thy Court or Army, have laid a wound under thee, i.e. shall underhand wound thee, or bring about thy Ruin. And all this shall they do, because there is or shall be then No understanding in him, i.e. the Edomites shall have lost or not make use of That Prudence, with which they were formerly wont to act. 8 And no wonder, for shall I not, i.e. I will certainly and purposely in that day, saith the Lord, even insatiate and so destroy the Wise men, i.e. those that formerly acted as Wise men, out of Edom, and I will take away Understanding out of or from the Chief men that inhabit the Mountain or Mountainous Country of Esau. 9 And thy Mighty men, O Teman, shall be dismay'd, by a Fear and Dread which I will cast upon them, to the end that Every one, at least of the Chief, of the Mount of Esau may be cut off by slaughter.

V.
The Second Cause
of the Edomites
Destruction, is
their Unnatural
Enmity to their
Kindred the Peo-
ple of Judah.

10 For thy Violence against thy Brother Jacob, shame shall cover thee, and thou shalt be cut off for ever, (cc) so as Never more to become a Nation or settled State, as shall the Seed of thy Brother Jacob or the Jews; notwithstanding their present Captivity, to whom thou hast shewn such Unnatural Enmity. 11 For in the day that thou stoodest on the other Side, i.e. tookest part with the Enemies of thy Brother against him, in the day that the Strangers, viz. Babylonians carried away captive his Forces, and Foreigners entred into his Gates, and cast lots upon Jerusalem, i.e. how the Spoils and Captives there taken should be parted and disposed of, even thou wast as One of them, i.e. joinedst with them therein. 12 But thou shouldst not have looked with pleasure on the day of thy Brother, i.e. on the Calamities that befell the Jews, in the day that he became a Stranger, or was carried captive into a strange Land; neither shouldst thou have rejoiced over the Children of Judah in

that were at peace with thee, have deceived thee, and prevailed against thee: they that eat thy bread, have laid a wound under thee: there is none understanding in him.

8 Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entred into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldst not have looked on the day of thy brother, in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah

(cc) Compare Mal. 1. 4.

the

Common Version
corrected.

PARAPHRASE.

in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress.

13 Thou shouldst not have entred into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity; nor have laid hands on their substance in the day of their calamity.

14 Neither shouldst thou have stood in the cross-way, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress.

15 For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee, thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, so shall all

the day of their Destruction; neither shouldst thou have spoken proudly *against them* in the day of *their* Distress. 13 Thou shouldst not have entred into the Gate, *i. e. helped to besiege and take the Cities* of my People in the day of their Calamity; yea, thou shouldst not have look'd on their Affliction in the day of their Calamity; nor have laid hands on their Substance in the day of their Calamity. 14 Neither shouldst thou have stood in the Cross-way, to cut off those of his that did escape *their other Enemies*; neither shouldst thou have deliver'd to the Conquerors in Chief or Babylonians, those of his that did remain *Untaken by their other Enemies* in the days of *their* Distress, or when the City they liv'd in was taken by the Enemy in Chief that besieg'd or the like, and who did afterwards fall into thy hands. 15 For thou shouldst have consider'd, that as that was the Day of the Lord in respect of the Jews his more peculiar People, or the Time when he saw fit to punish them for all their past National Iniquities; so likewise the Day of the Lord is near upon all the Heathen, *i. e. the Time when he has purpos'd to punish the Heathen, (which he made use of (d) as his Instruments to punish his foresaid People,) likewise for their Sins against Him, particularly in Not acknowledging that it was the God of Israel that gave them Power so to punish his People of Judah for their Sins, but ascribing it to the Power given them by their Own (e) Idol and False Gods. And in like manner shalt thou be punish'd, as for thy other Sins, so particularly for thy Enmity against Judah, which is Unnatural in thee on account of the Kin between thee and them, as being the Descendents of two Brethren; on which account I would not make choice of Thee to be an Instrument of my Punishment against Judah. Wherefore As thou hast done to them of Judah, it shall be done to thee: Thy Reward or Ill dealing with them shall return on thy Own head.* 16 For as ye have drunk upon my holy Mountain, *i. e. as (f) ye of Judah, who are my People, and dwelt in my holy City Jerusalem, have notwithstanding drunk*

(d) See Jer. 25. 12, &c. (e) Dan. 1. 2. (f) Compare Jer. 25. 15 — 19.

of

PARAPHRASE.

Common Version
corrected.

of the Cup of my Wrath, or been duly Punish'd by me for your Sins; So much more shall all the Heathen drink of the said Cup continually, or so as that the Effect thereof shall continue for ever; yea, they shall drink, and they shall swallow down All in the said Cup, i. e. I will punish them to the Utmost and more severely than my People Judah, and, i. e. even I will punish them so as that they shall be as tho' they had Not ever been, that is, I will destroy the said Heathen Nations, so as that they shall Never become Any of them a Nation any more.

the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as tho' they had not been.

VI.
Of the Return of the Jews from the Babylonish Captivity, and their Flourishing and Powerful State Afterwards, and of the Coming of Christ and preaching of the Gospel, and the Reign of Christ and his Saints here on Earth.

17 But I will not deal so with Judah; for on Mount Sion shall be Deliverance, i. e. notwithstanding the present Captivity of the Jews, and Desolation of Jerusalem; yet they shall return again into their own Country, and rebuild Jerusalem, and become again a Nation and settled State: and there shall be Holiness, i. e. my Temple also shall be rebuilt by them at Jerusalem, and my Holy Service therein duly perform'd; and the House of Jacob shall again possess their own Possessions in their own Country.

17 But upon mount Sion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions.

18 And not only so, but the Jews shall also become again, after their Return from the Babylonish Captivity, a Flourishing and Powerful Nation; insomuch that the House of Jacob shall be a Fire, and the House of Joseph a Flame, i. e. the Jews more properly so call'd or People of the Kingdom of Judah, together with such of the Ten Tribes or of the Kingdom of Israel, as shall return with the Jews into their Country, and shall then be comprehended All under one general Name of Jews, shall be a Fire or even a Flame; and the House of Esau for Stubble, and they shall kindle in them, and devour them, i. e. the Jews after † their Return from their present Captivity shall subdue and kill the Edomites, and there shall not be any remaining of the House of Esau, i. e. not Any or so many as to be able to do the Jews any Harm for the Future, at least in an Open and Hostile manner, for the Lord hath spoken it. 19 And they Jews that are of the South of Judea, shall possess or become masters of the Mount or Mountainous Country of Esau, as lying next to them; and in like manner they Jews that are

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.

19 And they of the South shall possess the mount of Esau; and they of the plain, the

ANNOTATIONS.

† This was at least in part fulfill'd by John Hyrcanus, of which see Dr Prieaux's Connexion, &c. Part 2. B. 5. under the seventh year of the said Hyrcanus.

of

† This was in part fulfill'd when for fear of Hyrcanus they circumcised themselves, & began that time the name of Edomite was extinguished they being accounted amongst the Jews. Joseph. lib. 2. c. 7.

10 An enlargement of their territories even as large as the promise made to Abraham Gen. 15. 18. 19. of as much land as lay between the rivers Nile & Euphrates, which is now understood to receive full accomplishment in the accession of the Gentiles to the Kingdom of Christ Gal. 3. 8.

Common Version
corrected.

PARAPHRASE.

Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin shall possess Gilead.

20 And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem * shall possess that which is in Sepharad, shall possess the cities of the south.

21 And saviours shall come upon mount Sion to judge the mount of Esau, and the Kingdom shall be the Lord's.

and give Laws to the Edomites or Idumeans: But also CHRIST the great Saviour of the World shall live among the Jews, and often Preach and at last Suffer at Jerusalem for the Salvation of all Mankind; and thence his Apostles shall begin to Preach the Gospel of Salvation to All Mankind, and so to the Edomites, and shall thereby teach them What they ought to do in order to be saved: And not only this, but yet still further, the Kingdom of the whole World at length shall be the Lord's or Christ's, and his Saints shall rule therein, and those that have the Chief Rule shall dwell at Jerusalem, according to what is more fully foretold, as (g) by the Prophets of the Old Testament, so also by the (b) Sacred Penmen of the New Testament.

(g) Amos 9. 11—15. Dan. 7. 13, 14, 18, 22, 27. (b) 1 Cor. 6. 2. Rev. 20. 4.

of or dwell in the Plain of Judea Westward, shall possess or become Masters of the Country of the Philistines, as lying next to them: and they, Jews that shall return from the foresaid Captivity, shall possess not only what was formerly the Kingdom of Judah, but also the fields of Ephraim, and the fields of Samaria, and some of Benjamin shall possess Gilead; all which three last Places belong'd to the Kingdom of Israel. 20 And the Captivity of this Host of the Children of Israel shall possess that of the Canaanites, even unto Zarephath, i. e. such chiefly as were of the Ten Tribes shall, after their Return with the Jews into their own Country, possess the other Parts of the Kingdom of Israel not yet mention'd, particularly Galilee, which reach'd unto Zarephath by Sidon: and the Captivity of Jerusalem, i. e. Such chiefly as were of the Kingdom of Judah, after their Return from their present Captivity, shall possess that which is in Sepharad, or which reaches to the ancient Border of the Kingdom of Judah, viz. they shall possess the Cities of the South, which borders on Arabia. 21 And Saviours shall come upon Mount Sion to judge the Mount of Esau, i. e. not only the Princes of the Jewish Nation, which shall dwell at Jerusalem, shall Rule

21 This may literally & in part be understood of the Maccabees as it is applied to other deliverers which God gave his people at Neh. 9. 7 but spiritually & fully it denotes the Apostles & other ministers of Christ, who preach the Gospel for the salvation of the faithful & to the condemnation of the wicked. 1 Tim. 4. 10.

JONAH.

I

The PREFACE.

THAT *Jonah*, or as he is call'd in Greek *Jonas*, was born at *Gath-hepher*; we learn from *2 Kings* 14. 25. Which Place was in all likelihood the same with *Gittah-hepher* mention'd *Josh.* 19. 13. and so lay in the Tribe of *Zabulon*, and Kingdom of *Israel* or *Samaria*. The only Objection hereto is, that the Pharisees speak it as a receiv'd Truth among 'em, that *Out of Galilee arose no Prophet*, *John* 7. 52. whereas *Gath-hepher*, if the same with *Gittah-hepher*, was in *Galilee*, the Tribe of *Zabulon* lying in *Galilee*, as we learn *Isai.* 9. 1. which is repeated *Matth.* 4. 15. And consequently a Prophet, viz. *Jonah*, had arisen out of *Galilee*, (being born at *Gath-hepher*) contrary to what the Pharisees so positively assert. But it is no wonder the Pharisees should be so mistaken, since in all likelihood the Names of *Gath-hepher* or *Gittah-hepher* had been lost long before that time; and either they had not duly consider'd this Matter; or if they had, would not allow *Gath-hepher* and *Gittah-hepher* to be the same Place, only or chiefly thro' their Prejudice to Christ.

I.
Jonah where
born.

From the foresaid *2 Kings* 14. 25. we learn also, that *Jonah* had prophecy'd concerning *Jeroboam* the Son of *Joash* and King of *Israel*, restoring the Coast of *Israel* from the entering of *Hamath* unto the Sea of the Plain: Which Prophecy was likely deliver'd by *Jonah* in the Reign of *Joash* the Father of the said *Jeroboam*, when the Kingdom of *Israel* was mightily oppress'd by the Syrians, as we are told *2 Kings* 13. 3, 4, 7. and 14. 26. Hence it follows that *Jonah* was the Eldest of all the Sixteen Prophets, whose Books or Writings go to make up the Books of the Old Testament.

II.
When he
lived.

At what precise Time he went to *Nineveh*, is not known or agreed on. But both Arch-bishop *Usher* and Bishop *Lloyd* agree in placing the Death of the foresaid *Jeroboam* King of *Israel* 784 Years before the Common Account of Christ, and the Coming of *Pul* King of *Assyria* against *Menahem* then King of *Israel* 771 Years before Christ. So that there being but Thirteen Years between, it might be and very likely was, the said *Pul* that was King of *Assyria* or *Nineveh*, when *Jonah* preach'd there. For it is very Agreeable to the Method of the Divine Providence, that GOD should stir up and make use of an Heathen Penitent King and People, to punish the Impenitency of those of the Kingdom of *Israel*. Which Thought as it offer'd itself to me, before I had ever read the Place where Arch-Bp. *Usher* makes the like Remark; so I was pleas'd and the more confirm'd in the foremention'd Opinion, by the Concurrence therein with me of so

III.
Pul probably
King of *Nine-
veh*, when *Jo-
nah* preach'd
there.

A

Great

Great a Person for Learning and Judgment as well as Piety. And the other Observation made by that most learned Prelate on this Occasion, viz that in this respect *the Ninevites might be said Then to arise up in Judgement against the Israelites*, agreeably to what our Saviour said to the Jews in his Time, *Matth. 12. 41.* This Observation I think, does not a little confirm the Opinion that *Paul*, which was the *first* King of *Nineveh* that invaded the Kingdom of *Israel* after the Preaching of *Jonah* at *Nineveh*, was the *very King* that reign'd when *Jonah* preach'd, and which *repented* on his Preaching.

IV.

Of the Cause

of *Jonah's* being Displeas'd at God's sparing the *Ninevites*.

Had we any Notice or Intimation given, that *Jonah* foreknew any thing of God's intending to punish Those of the Kingdom of *Israel* by the *Ninevites* or *Assyrians*, especially in so short a Time after his Preaching to them; This might well be accounted One Cause of *Jonah's* Displeasure at God's sparing the *Ninevites*, which we read of Chap. 4. 1. Several Commentators have suppos'd, that One Cause of his said Displeasure might be the *Aversion* or *Dislike*, which the Hebrews (of later times at least) generally had, that God should shew any the like Favour to Other Nations as he did to them. Which Temper was a main Obstacle against the Jews embracing the Gospel, on account of its receiving all other Nations as well as theirs into an Equality in the Church of God, according to *Ephes. 2. 19.* And some of the aforesaid Commentators suppose *Jonah* in his Displeasure for God's sparing the *Ninevites*, to have been a Type of the Jews in general rejecting the Gospel, on account of its receiving the Gentiles into a Fellowship with themselves of God's Promises.

V.

Jonah to be well esteem'd of, both as a pious Man and Prophet, notwithstanding his Failings.

Be this as it will, it clearly appears, that *Jonah* was sincerely and deeply Penitent, both for his first Refusal to go to *Nineveh*, and also for his being Displeas'd at God's sparing the *Ninevites* on their Repentance. This clearly appears from his giving so full and impartial an Account of his Behaviour in both the foresaid respects, without any ways mincing or palliating his Faultiness therein. For this can Reasonably be ascrib'd only to the Sincerity and Deepness of his Repentance for such his Faults. And his Great Modesty is also very conspicuous, in that he takes no express Notice at all of such his Repentance in either of the aforesaid respects, but contents himself to leave it to be inferr'd, at least by Judicious Readers; and writes as One only concern'd to set forth Truly God's Justice and Mercy both on the *Ninevites* and himself. And this I the rather take Notice of, because I have heard some Learned and Good Men express themselves, as if they had a very mean Notion of *Jonah*, as a Strange Prophet. Whereas all Circumstances duly weigh'd and balanc'd, He is to be esteem'd, not only a Pious Man, but also worthy the Character of a Prophet, notwithstanding the great Failings he had.

JONAH.

JONAH.

Common Version
corrected.

PARAPHRASE.

CHAP. I.

NOW the word of the Lord came unto Jonah the son of Amittai, saying,

2 Arise, go to Nineveh that great city, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it to go with them unto Tarshish, from the presence of the Lord.

Chap. I.

NOW the Word of the Lord came unto (a) Jonah the Son of Amittai, saying, 2 Arise, go to Nineveh (b) that great City, and the Capital of the Kingdom of Assyria, and cry or Openly denounce against it (c) what I bid thee, viz. (d) yet forty days and Nineveh shall be destroy'd: for their Wickedness is so great, that as it were the Cry thereof is (e) come up before me, i. e. it calls for Vengeance speedily. 3 But Jonah rose from the Ground, whereon he lay prostrate, while God gave him the foresaid Charge, who appear'd to him in the Shechinah or Visible token of his (f) special Presence on so extraordinary an account: And Jonah being afraid of what the Ninevites might do to him for Coming to them with such a Message, if they should prove Obstinate impenitent; and on the other hand fearing He should be taken for a False Prophet, and dealt with as Such by them, if upon their Repentance God should spare them so as not at all to punish 'em, (g) as he suppos'd God would do, tho' God did not see (h) fit to tell him so much, or so much (it seems) as to permit him to tell the Ninevites so; on these Considerations Jonah

I.

Jonah being sent by God to Nineveh, attempts to flee to Tarshish.

Whether God might design this call to the Ninevites, as a pledge & assurance of his future admission of the people of all Nations into the privileges of the Christian Church & Covenant: He certainly he might have order'd his immediate messengers to shew & consider inagurately his own people, who had lived unreclaimed under the constant preaching of his prophets for so many years, when a people whom they despised as being strangers to the covenants of promise, had by the mighty power of his word been converted in three days. Math. 12 41.

ANNOTATIONS.

(a) What Country Jonah was of, and what Time he liv'd &c. See the Preface hereto.

(b) See my Historical Geography of Old Testam. as also concerning Tarshish and Joppa mention'd Vers. 3.

(c) See Chap. 3. 2. (d) See Chap. 3. 4.

(e) Compare Gen. 18. 20. and read my Paraphrase thereon.

(f) This may be reasonably inferr'd from the Mention of the Presence of the Lord immediately following, as also from that Jonah could not be so Absurd as to think to flee from God's Common Presence, which is the same with his Omnipresence.

(g) This is expressly mention'd by Jonah himself as One reason in Chap. 4. 2.

(h) This may be reasonably inferr'd from God's expressly Commanding him to Preach or Openly denounce, Only that he bid him as Chap. 3. 2. And what that was, we are inform'd Chap. 3. 4. viz. Only this, yet forty days and Nineveh

A 2

Jonah

3^d A local idea, but common to the Jews, who thought God concerned only to take cognizance of, & to manifest his glory within their land. And considered the Temple or Sanctuary where he was worshipped as the residence of an earthly king, or as we often stile it the presence.

PARAPHRASE.

Common Version
corrected.

being afraid to go to Nineveh, he hastily and rashly resolv'd to flee to (b) Tarshish or Tarsus, a great trading City in Cilicia, not far from the Sea, and lying West and so farther off from Nineveh than the land of Israel, and to which Ships were almost daily going from some Port in the land of Israel. And this Resolution was taken by Jonah, as imagining by this means he should flee from the more Special Presence of God, who (as he imagin'd) did Never appear in the Shechinah or Visible Token of his Presence, or send any One on a Prophetical Message, but in the Holy-land. And accordingly he went down to Joppa (b) a Sea-port of Judah, and he found a Ship going to Tarshish: so he paid the fare thereof, and went down into it to go with them unto Tarshish, in order to flee (as is afore said) from the presence of the Lord.

II. 4. But the Lord sent out a great wind into the sea, and there was a mighty Tempest in the sea, so that the ship was like to be broken. 5. Then the mariners were afraid, and cried every man unto his God, *they being Heathens of several Countries or Places, and so worshipping different Idol-gods;* and cast forth the wares that were in the ship into the Sea, to lighten it of them: but Jonah was gone down into a Cabin on one of the Sides of the Ship, and he lay, and was fast asleep. 6. So the ship master came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that the God, which has caused this Tempest out of his Displeasure for some Offence, which some of us have been guilty of toward him, will think upon us or regard our Prayers, so that we perish not. 7. And having All pray'd accordingly to their respective God for some time, and the Tempest not

4 But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them: but Jonah was gone down into (*) one of the sides of the ship, and he lay, and was fast asleep.

6 So the ship-master came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

ANNOTATIONS.

shall be overthrown. Besides what is here supposed as a Cause of Jonah's Fear before he went to Nineveh, is expressly mention'd Chap 4. 2 as a Cause of his Displeasure, after he had Preach'd there, and saw no Punishment inflicted on the Ninevites: And therefore it is but Reasonable to suppose the same to have been also at First a Cause of Jonah's Fear. For Jonah's Displeasure at God's sparing the Ninevites arose immediately from his Fear, that thereupon he should be look'd on as a False Prophet &c. Had he not fear'd this, He would most probably not have been displeased at God's sparing the Ninevites. But more of the Cause of Jonah's Displeasure see in the Preface.

abating,

Common Version
corrected.

PARAPHRASE

8 Then said they unto him, Tell us, we pray thee, for * what Cause this evil is upon us: what is thine occupation? and whence comest thou? what is thy country? and of what People art thou?

9 And he said unto them, I am an Hebrew, and I fear Jehovah the God of Heaven, which hath made the sea and the dry land.

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? (for the men knew that he fled from the presence of the Lord, because he had told them.)

11 Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? (for the sea wrought, and was tempestuous.)

12 And he said unto them, Take me up, and cast me forth into the Sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

abating, but rather increasing, they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

8. Then said they unto him, Tell us, we pray thee, (i) For what cause this evil is upon us: what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

9. And he said unto them, I am an Hebrew, and as such I fear or worship (k) JEHOVAH, who is the true and only God of Heaven, and who as such has made All things, viz The Sea and the dry-land, and All therein. And he commanded (l) me to go to Nineveh and as his Prophet to denounce Destruction to the City; and I being Unwilling and Afraid to go with such a Message; thought to flee from the Presence of the said Jehovah and to go to Tarsish: For which reason I know he has caused this Tempest.

10. Then were the men exceedingly afraid, and said unto him, Why hast thou done this, Common Reason teaching 'em that it was a great Folly or Madness for Jonah to think he shou'd escape, or go Unpunish'd for so Disobeying the Command of his God, whom he acknowledg'd to be the God of All the World. (For the Men knew, that he fled from the Presence of the Lord, because he had told them.)

11. Then fearing to do to him what they themselves pleased, as understanding him to be a Prophet of so great a God, and supposing that as such a Prophet, He cou'd himself Best tell 'em, what way his God wou'd have him punish'd, said they unto him, What shall we do unto thee, that the sea may be calm unto us? (for the sea still wrought, and was tempestuous)

12. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great Tem-

ANNOTATIONS.

(i) The Hebrew is Literally, For the Cause of Whom or else of What, which last evidently suits best to this place; and is the same with our common way of Speaking somewhat shorter, viz. For what Cause.

(k) It is most proper to render here the Hebrew word Literally, it being Jonah's design thereby to distinguish his God by his peculiar Name, viz. Jehovah. As for the Heathen Gods they were often call'd Lords as well as Gods; according to what St. Paul has observ'd 1 Cor. 8. 5. See my Paraphrase and Note on Exod. 5. 1, 2.

(l) That Jonah told them All this, we learn from the latter end of the next Verse, For the Men knew &c.

pest

PARAPHRASE.

Common Version
corrected.

pest is upon you. 13. Nevertheless out of their Humanity or Compassion to Jonah, and thinking that out of his great Concern and Grief at present for his past Folly, he might declare the Sentence of his God against him to be more severe than Really it was, or that God might only try him Once more, whether he would tell them Truly and Fully, what God had order'd to be done to Him, or conceal it and so disobey God again as he had done by endeavouring to flee to Tarshish; and consequently He having now Obed God even so Far as to declare his Will Faithfully, tho' it were to his Own inevitable Death, as they thought as well as doubtless Himself did too, hereupon they hoping that God might be intreated to reverse that Sentence against Jonah, upon their and his own Praying to Him for that Purpose, and they having All first presented their Petition to (m) Jehovah or the God of Jonah in behalf of Jonah, viz. that he would at least spare his Life, and punish him some other way, in hope of God's granting their Petition, and so giving 'em Success, the Men row'd hard to bring the Ship to land, that they might put Jonah out of it, but they could not, for the Sea still wrought, and was tempestuous against them. 14. Wherefore perceiving that God would not alter the Sentence he made known to them by Jonah himself, as to the Punishment he was to undergo, they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for being desirous to save this man's life, if consistent with thy Will; and since we find it is thy Unalterable Will that he should be cast into the Sea, lay not, i. e. We assuredly trust that thou wilt not lay upon us the Guilt or Vengeance of shedding Innocent Blood, as being Instrumental to this Man's Death, or executing thy Sentence upon him who has done us no Injury: for thou, O Lord, hast done herein as it pleased thee, and we have done Nothing of our own Wills, but only what thou hast pleas'd to command us to do. 15. So having said this afore, they took up Jonah, and cast him forth

13 Nevertheless the men row'd hard to bring the Ship to land, but they could not; for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea, and the sea ceased from her raging.

ANNOTATIONS.

(m) This is not to be thought Unlikely, it being no more than what we are expressly told in the next Verse, they did Afterward,

into

Common Version
corrected.

PARAPHRASE.

16 Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, even made vows.

17 Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights.

into the sea, and the sea ceased presently from her raging. 16. Then upon seeing the Tempest to cease so immediately on Jonah's being cast into the Sea; the Men fear'd the Lord exceedingly, as being fully convinced of his Divine Knowledge, and Power, and Omnipresence &c. and they offer'd a Sacrifice unto the Lord, even made Vows that they would offer a Sacrifice by way of Thanksgiving for their deliverance from the late Tempest, and that most probably at his own Temple at Jerusalem, when they should sail next to Joppa or the Holy land.

17 Now (n) the Lord had prepared a great Fish viz (o) Whale to swallow up Jonah, as soon as he was cast into the Sea, and So Jonah continued Alive, and was in the belly of the Fish three Days and three Nights, i.e. one whole (p) and part of two other

III.
Jonah is swallow'd by a Whale, and after some time cast out of the Whale on the Dry-land.

To inquire in what manner a miracle is performed is vain. That this was literally as recorded we have

the highest authority to credit. Math. 12. 39. 40. For to suppose (with some unbelievers) that the prophet after being thrown overboard of the ship he was sailing in, is for some time buffeted by the sea, & then taken up by another ship, & so returned safely in his own country would be a circumstance that has happened to many, & could not with propriety be called the sign of the prophet. Jonah's work must simply something peculiar to him: such was this wonderful event in which God beside punishing the prophet made his power manifest as an occasion of magnifying his own glory, both towards the heathens, & the people

ANNOTATIONS.

(n) Here more properly should have begun the Second Chapter in our English Bible, as it does in the Hebrew, and all the Oriental, and other Old Versions, at least according to our Polyglot

(o) Matth. 12. 40. Agreeably to the Septuagint Version. (p) It being expressly said, Matth. 12. 40. that As Jonas was three Days, and three Nights in the Whale's belly, So shall the Son of Man be three Days and three Nights in the Heart of the Earth; it is most Reasonable to understand the Expression of three Days and three Nights alike in both Cases. And therefore it being certain that our Saviour was but one whole day and part of two other Days or Nuchthemera in the Grave, it is but Reasonable on that account alone to suppose the same of Jonas being in the Whale's Belly. Was there no other consideration to confirm the same, as there seems to be, but I shall here omit it. I choose rather to add here, that the Hebrews (as well as several other Nations, particularly our own) having no peculiar Word to express one Revolution of the Heavens, which includes one Day and Night properly so call'd, were therefore wont to express the same or the Space of 24 Hours, by mentioning the two particular Parts which together make up the said Time, viz. Day and Night. So three Days and three Nights were wont to signify among 'em three Revolutions of the Heavens, or at least one whole Revolution, and part of two others. For what is done in the last mention'd Space of Time, is properly enough said to have been doing three such distinct Revolutions, either in Whole or in Part, soasmuch as the said Parts are Parts of two distinct Revolutions from the Whole One. Now this being the Way among the Hebrews to express three whole Revolutions of the Heavens, or one whole and part of two others, therefore the sacred Penmen of N. T. follow the Hebrew way of speaking, or (which comes to the same) the Septuagint Translation. Tho' the Greeks have two peculiar distinct compound Words to express a single Revolution of the Heavens, viz. Νυχθημερον and Ημερονοστιον, being their two Words which signify Day and Night join'd together into one Compound Word, after two different Manners, just as if we should express a single Revolution aforesaid by the Compound Night-day or Day-night. But we rather choose in English to express a whole Revolution of the Heavens, sometimes by One Part of it, viz. the Day, and sometimes by the other, viz. Nights. According to the former

of Nineveh, who could not fail to acknowledge this to be a supernatural & divine work, & to receive with implicit confidence what was delivered to them by such a person. To which we may add that most weighty motive which established Lord suggests in the passage above quoted to confirm in future ages the great & fundamental article of our faith upon which the whole superstructure of the Christian religion

PARAPHRASE.

Common Version
corrected.

Religion depends the Resurrection of our Saviour Christ, that whenever the reality of that fact as it is related in the New Testament was called in question, we might be furnished with a parallel instance of God's power in the Old.

Nuchthemera. Chap. II. Then or somewhile during the said time Jonah pray'd unto the Lord his God out of the fishes belly, 2 And said out of the great and (q) heroick Faith he had in God's Mercy, which made him not Doubt but his Prayer would be heard, and therefore to speak in the following Prayer, as if it was Already heard, and what he pray'd for, was Already done and past: I cried by reason of mine affliction unto the Lord, and he heard me; out of the Belly of the Whale, which was to me as Hell or a Grave, cried I, and thou heardst my Voice. 3 For thou causedst me to be cast into the Deep, so that I was in the midst of the Sea, and the Floods or vast Waters of the Sea compassed me about: All thy Billows and Waves, i.e. the Billows and Waves of the Tempest caused by reason of thy Displeasure against me, pass'd over or overwhelm'd me. 4 Then I said on my being first cast into the Sea, I am cast out of thy Sight, i.e. God will have no Regard to my Prayers, but sees fit justly to punish my Endeavours to flee from his Presence, by dealing with me as if his Providence had no more Care of me, but I was to perish in the Sea: yet as soon as I found a Whale had swallow'd me presently on my being cast into the Sea, I began to think that this might be by the special Providence of God to preserve me from being immediately drown'd, as I must naturally have been, had I continued in the Open Sea. and not been swallow'd by the Whale; whereupon in a little time my Faith was so strengthened by God's Grace, that I thought within my self; I trust or doubt not but thro' the same special Mercy of God, I shall look again

CHAP. II.
Then Jonah pray-
ed unto the Lord
his God out of the
fishes belly,
2 And said, I
cried by reason of
mine affliction un-
to the Lord, and he
heard me; out of
the belly of hell
cried I, and thou
heardst my voice.

3 For thou caus-
edst me to be cast
into the deep, in
the midst of the
Seas, and the floods
compassed me a-
bout, all thy bil-
lows and thy waves
passed over me.

4. Then I said, I
am cast out of thy
sight; yet I shall
look again toward
thy holy temple.

ANNOTATIONS.

former Way of speaking we say, that Seven Days make a Week, and Three Hundred Sixty Five Days make a Common Year, including Night under Day, and so a whole single Revolution of the Heavens. According to the latter way of speaking afore-mentioned, we use the Word Fort-Night to denote Fourteen Days as well as Nights properly so call'd, that is, Fourteen Revolutions of the Heavens in Whole or in Part.

(q) This Signal and Heroick Faith might be the Motive that induced God to make Jonah, notwithstanding his perverse Behaviour in other respects, a remark-able Type of Christ's Resurrection after he should have lain in the Grave, as long as Jonah was in the Whale's Belly.

(r) to-

Common Version
corrected.

PARAPHRASE.

5 The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapt about my head.

6 I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.

7 When my soul fainted within me, I remember'd the Lord, and my prayer came in unto thee, into thine holy temple.

(r) toward thy holy Temple, i. e. shall be restor'd to Land, and there looking toward the Temple of Jerusalem return my Thanks to God for the great Deliverance vouchsafed me, and even shall return to Jerusalem it self and see there again the Temple, and in it worship God. 5 The waters compassed me about even to the Soul or so as certainly to have drown'd me, had not the Whale swallow'd me: the depth closed me round about, so that I must as Certainly have been drown'd, as if the Sea weeds were wrapt about my head, and so hinder'd me from Swimming or getting out of the Sea. 6 I went down to such a Depth of the Sea, as is even with the bottoms of the Mountains, so that the Earth (s) with her bars was about me for ever, i. e. so that it might be reasonably thought I was for ever debarr'd from returning to Land: yet hast thou brought up my life from corruption, O Lord my God. 7 For when or whereas my soul fainted within me at first, yet I quickly remember'd the Mercy and Power of the Lord, and out of an humble and strong Faith in him I pray'd to thee, O Lord, for Deliverance, as not being beyond thy Power to bring about, and my Prayer came in unto thee, even into thy ears who dwellest in thy holy temple at Jerusalem, i. e. thou acceptest my Prayer and grantest what I ask, forasmuch as tho' I had disobey'd thee lately by not going to Nineveh, yet thou knewest me to have been One that truly (t) worship'd thee the God of Israel, and the only true God; and that my Disobedience to thy

ANNOTATIONS.

(r) That it was the Manner of the Hebrews or Jews to pray with their Face toward the Temple, we have another plain Instance Dan. 6. 10. But the Expression here used in Hebrew may denote Jonah's actually Seeing the Temple again as being present at it, and accordingly it is render'd in all the Old Versions in the Polyglot but the LXX; and therefore I have added also that Sense in my Paraphrase.

(s) Since by the Earth is denoted the Womb in Psal. 139. 15. by the same may here be well understood likewise the Belly of the Whale, and then by the Bars here mention'd may fitly be denoted the Ribs of the Whale, which inclosed Jonah. And indeed this seems to me on Second Thoughts to be most likely the more immediate Meaning of the Prophet, He not unlikely taking this Expression from the foresaid Psalm.

(t) Jonah's Piety herein was the more remarkable, for that he was born at Gath-hepher, which was within the Kingdom of Israel or Samaria, wherein Idolatry was publickly set up. See more of this in the Preface.

PARAPHRASE.

Common Version
corrected.

late Command did not proceed from my Renouncing thy true Religion, but from Fear and Rashness. 8 Hence it appears to all the World, how much Better it is to serve Thee the only True God, than any False Gods of the Heathen: For they that observe lying Vanities, i. e. they that are so Vain as to worship Idol gods, which are no Gods, and can't help 'em, thereby do but forsake their own Mercy, i. e. forsake the True God, who alone can show 'em Mercy in preserving 'em from such Dangers as Mine. 9 But as I will never thus forsake thee, so when I am again on Land, I will sacrifice unto thee with the voice of thanksgiving, if I am not in a Capacity to offer any other Sacrifice, and I will pay or offer unto thee that I have now vow'd to thee, forasmuch as salvation is of the Lord, i. e. Thou art able to save me out of my present Danger tho' so great, and I humbly trust that thou wilt so do. 10 And the Lord spake (u) unto the Fish, i. e. will'd that the Fish should do as follows, and thereupon it vomited out Jonah so near to the Shoar, that he easily got upon the dry land, and that probably in his own Country or the land of Israel or Judah.

IV.

Jonah obeys
God's Second
Command to
go to Nine-
veh, on whose
Breaching there
the People re-
pent.

Chap. III. And the word of the Lord came unto Jonah the second time, saying, 2 Arise, go unto Nineveh that great city, and preach unto it the preaching that I bid (w) thee. and (v. 4) is set down. 3 So Jonah arose and went unto Nineveh, according to the Word of the Lord: (now Nineveh was an exceeding great city of three days journey) (x) in Compass. 4 And Jonah began to enter into the City a Days journey, i. e. the First day he enter'd the City, he enter'd it in the Morning, and went up and down it, or thro' as many Streets of it, as he could in one day; and he cried and said, yet forty days and Nineveh shall be overthrown. Besides which Jonah doubtless, upon their Demanding

8 They that observe lying vanities, forsake their own mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving, I will pay that that I have vowed: salvation is of the Lord.

10 And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

CHAP. III.

And the word of the Lord came unto Jonah the second time, saying,

2 Arise, go unto Nineveh that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose and went unto Nineveh, according to the word of the Lord: (now Nineveh was an exceeding great city of three days Journey)

4 And Jonah began to enter into the city a days journey, and he cried, and said, Yet forty days and Nineveh shall be overthrown.

ANNOTATIONS.

(u) See my Paraphrase on Gen. 1. 3, 6, &c. (w) See the foregoing Note (b) on Chap. 1. 3.

(x) Diodorus Siculus tells us, that the Circuit of Nineveh was four hundred and eighty Furlongs, which make sixty of our Miles. And twenty Mile is as much as (at least) an ordinary Man can well go.

of

*These are the words of
Jonah's preaching,
but as he was
preaching there
the People re-
pent.*

Common Version
corrected.

PARAPHRASE.

5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in Ashes.

7 And he caused it to be proclaimed, and published thro' Nineveh (by the decree of the king and his nobles) saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water.

8 But let man and beast be cover'd with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

of him, Who he was, and How he came to bring such Notice or a Message to them, inform'd 'em that He was an Israelite, and a Worshipper of the God of Israel that had his Temple at Jerusalem, and of Whom they had heard great and wonderful Things, (y) such as were never done by any other God of the Nations, forasmuch as he was the Only True God that made Heaven and Earth or All the World, as Chap. 1. 9. That the said God of Israel had expressly sent him with this Message, and how upon his Refusal to come at first with it, God had punish'd him, and at length wonderfully deliver'd him, &c. 5 So the People of Nineveh believ'd what Jonah told 'em from God, and upon the King's order (as v. 7.) proclaim'd a Fast, and put on Sackcloth, as was usual in those Countries for a Token of Sorrow and Humiliation, from the greatest of them even to the least of them. 6 For word came of what Jonah had preach'd unto (z) the King of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in Ashes, which was another, and greater Expression of Sorrow and Humiliation. 7 And he caused it to be proclaimed, and published through Nineveh (by the decree of the king and his nobles) saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water. 8 But let man and all such Beast as are wont to be cover'd in another, and better manner for to ride on or the like use, be cover'd with Sackcloth, and let the people cry mightily unto God for Pardon; yea and to obtain it, let them not only use the foresaid Outward Expressions of Repentance, but also let them turn in his Heart every one from his evil way, and from the violence that is in their hands, i. e. they have been guilty of, or have had in Design

The holiness of God which could not be held iniquity, without detestation, with his justice which would not suffer it to go unpunished. With his power which could in a moment lay the Ninevites in ruins: that he exhorted them to repentance from a dread of his impending judgment, & instructed them in the method of expressing his wrath, & seeking a reconciliation with him.

ANNOTATIONS.

(y) The Bringing of the Israelites out of Egypt thro' the Red Sea on Dry ground, and their passing thro' the River Jordan on dry ground &c. were Particulars, which were well known to all the Eastern Countries, and deliver'd down by Tradition to their Posterity for many Generations.

(z) Of this King see the Preface hereto; as also relating to the Causes of Jonah's Anger mention'd Chap. 4. 1.

PARAPHRASE.

Common Version
corrected.

to this very time. 9 Who can tell if, i. e. Tho' the Prophet that is sent to us by the God of Israel, does not expressly say from him so much, yet it may Reasonably be suppos'd that, if we thus turn from our evil way and truly repent, God will turn and repent, and turn away from his fierce anger, that we perish not? 10 And accordingly God saw their Outward Works or Acts of Humiliation, and also the Inward Affections of their Hearts, that they turn'd in their Hearts from their evil way, and God repented of the evil that he had said that he would do unto them if they did not repent, and he did it not.

V. Chap. IV. But it displeased Jonah exceedingly, and he was very (z) angry or very much concern'd, lest after the Ninevites Repentance, hereupon he should be esteem'd as a False Prophet, in threatening their Destruction (as it were in an Absolute manner, or without expressing the Condition of Repentance as a means of preserving themselves,) which after all did not come upon 'em. 2 And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my Country, viz. That altho' thou didst not authorize me to express Repentance as the Condition of their being still preserv'd, but commandest me only to denounce their Destruction, yet thou wouldst certainly pardon and spare them upon their Repentance, and so I should be esteem'd as a False Prophet, and likely put to Death by them as such, if I was not at first for Daring to denounce Destruction against 'em. Therefore I fled before, i. e. attempted to flee unto Tarshish, the First time that thou didst send me to Nineveh: for I knew that thou art a gracious God and merciful, slow to anger, and of great kindness, and repentest thee of the Evil thou threatenest to do to Men, upon their Repenting of their Sins against thee. 3 Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die by thy hand, than to live and be despis'd and reproach'd as a False Prophet, if not put to some shameful and cruel Death, by the Ninevites as such. 4 Then said the Lord, Dost thou well to be angry at what I have done?

5 Now

9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 And God saw their works, that they turned from their evil way, and God repented of the evil that he had said that he would do unto them, and he did it not.

CHAP. IV.

But it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

4 Then said the Lord, Dost thou well to be angry?

Whether the prophet did or did not preach to them the doctrine of repentance he might be equally charged at this remission of punishment, he not deeming their repentance sincere & not knowing the reason upon which God might see good to defer the execution of his denunciation.

Common Version
corrected.

PARAPHRASE.

5 Now Jonah was gone out of the city, and sat on the East-side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass when the Sun did arise, that God prepared a calm East-wind: & the Sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is better for me to die than to live.*

5 Now Jonah was gone out of the City *when he said what is afore mention'd v. 2, 3. He withdrawing himself before the forty days were expir'd, for fear he should be look'd on Then as a False Prophet, for the reason mention'd v. 1. and he probably went a considerable Distance from the City, for his greater Security from being seiz'd, but so as still to be in sight of the City, and being got to a place where he might abide without being quickly discover'd, he stay'd there and sat down, the said Place being on the East-side of the City, Jonah choosing to go that way, as being the quite different side of the City from his Own Country, so that the Ninevites would not suspect him to be gone that way, but the Contrary or Westward toward his own Country, and so would pursue after him on the West-side of their City, if they had a mind to apprehend him. And the place where he was, tho' Solitary and likely to conceal him, yet it being expos'd to the Sun, which was then and there very Hot, he there made him a sort of Booth with some Boughs, or other things as he could get, and sat under it in the shadow, till he might see what would become of the City, He likely imagining that God would destroy it in some like manner as he did Sodom, viz. by Fire from Heaven.* 6 And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, *i. e. God order'd things so, that while Jonah was in that place a Gourd or some (aa) Tree or Shrub or Plant, that grows Quickly and affords a good shade grew up in that place, and so was a Means to deliver or defend him from his Grief or great Uneasiness occasion'd by the Violent heat of the Sun in the said (likely) close or narrow place, the Booth he had made being now so wither'd as to do him little or no service in shading him from the Sun.* So Jonah was exceeding glad of the gourd. 7 But God prepared a worm when the morning rose the next day, and it smote, *i. e. bit* the Gourd that it wither'd. 8 And it came to pass when the sun did

ANNOTATIONS.

(aa) It is not agreed or well known, what particular thing the Hebrew word signifies, which we render a Gourd.

arise,

arise, that God prepar'd a (bb) calm East-wind, which rather increased than abated the Sun's heat, and the Sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live in this fainty Condition, and so Jonah was very Angry or very much displeased, that the Gourd was so soon wither'd.

9 And God said to Jonah, Dost thou well to be angry, for that the Gourd, so mean a thing, is wither'd? And he said, thro' his great Impatience, by means of the great Faintness he was under, I do well to be angry even unto Death, i. e. I think I have just Cause to be angry at the Gourds being wither'd, even so far as to wish to Dy rather than to live in this Condition.

10 Then said the Lord, Thou wouldst have had the Gourd spar'd, for the which thou hast not laboured, neither madest it grow, which came up in a night, and perished in a night:

11 And should not I therefore much more spare Nineveh that great city, wherein are more than sixscore thousand persons, that by reason of their Childhood, can't distinguish between their right hand and their left hand, and consequently a much greater number of elder persons, and also much Cattel, who are all my Own Creatures, and were made at first by my great Wisdom, and have been ever since preserv'd and kept Alive by my Providence? Which Reply of God was so Satisfactory and Convincing of the Reasonableness of God's Sparing the Ninevites, that the Prophet had no more to say against it, but was convinced of his Own great Fault in being Displeased at God's Sparing them: Of which see more in the Preface hereto belonging.

9 And God said to Jonah, Dost thou well to be angry for the gourd? And he said, I do well to be angry even unto death,

10 Then said the Lord, thou wouldst have had the gourd spared, for the which thou hast not laboured, neither madest it grow, which came up in a night, and perished in a night:

11 And should not I spare Nineveh that great city, wherein are more than sixscore thousand persons, that cannot distinguish between their right hand and their left hand, and also much cattel?

ANNOTATIONS.

(bb) So the Hebrew word signifies as well as vehement, as is in effect observ'd in the Margin of our Bible, a silent warm Wind being what we properly call a calm Wind.

MICAH.

God applies this natural sign to the consideration of the prophet's displeasure at God's merciful compassion towards Nineveh. & the conclusion is made by accumulation of many circumstances in comparison a more arduous & more arduous. I then would have had the gourd spared a more arduous resistance & much then had it no way contradicted. I should not have said the prophet was so ready to wish to have the gourd spared any particular interest therein. I should not have said so.

ing a sign, the work of my providence. In growth of many ages, the habit of man, woman, and more excellent creatures both men & animals, for sense, like the corn, with all its variety of plants & fruits, was created. Both his understanding & his sensitive sapientia in him. The prophet's quickened, under a deep sense of the Divine wisdom & power, telling both this impartial history of the whole transaction to posterity, not willing any disgrace to his own or his own character, as God's glorified.

The P R E F A C E.

THAT *Micah* was of *Judab*, or at least an Inhabitant of the said Kingdom, when he deliver'd or writ his Prophecies, may Reasonably be infer'd, in like manner as the Same is infer'd in respect of *Hosea*, viz. Because he reckons the Time of his Prophecy by the Reigns of the Kings of *Judab*. Which that it is a Reasonable Proof of What it is brought to prove, may be confirm'd from *Isaiab's* reckoning in the same manner the Time of his Prophecy, and also *Jeremiah*, who were Certainly Both of *Judab*. As to the particular Place of *Judab*, which was the Native Place of this Prophet, and whence he styles himself the *Morasthite*, whether it was *Moresbeth-gath* mention'd Chap. i. 14. or *Maresbab* mention'd v. 15. or Neither, but some other Place, is altogether Uncertain, and not Material to be known Now.

I.
Of the Country and Native Place of *Micah*.

It is much more Material to observe, that whereas he Prophecy'd concerning *Samaria* and *Jerusalem*, as He himself tells us Chap. I. 1. and also that he Prophecy'd in the Reigns of *Jotham*, *Abaz* and *Hezekiah* Kings of *Judab*; thence it Necessarily follows according to the Sacred History of the *Kings of Judab and Israel*, that He must likewise Prophecy only during the Reigns of *Pekah* and *Hoshea*, the Two last Kings of *Israel*. Forasmuch as *Pekah* began to reign in *Israel* in the two and fiftieth (a) or last Year of the Reign of *Uzziah* the Father of *Jotham*; and *Hoshea* began to reign in the twelfth (b) Year of *Abaz*, and an End was put to his Reign and the Kingdom of *Israel* it self in the (c) sixth Year of *Hezekiah*.

II.
Of the Kings of *Judab* and *Israel*, in whose Reigns *Micah* Prophecy'd.

These Particulars concerning the *Kings of Israel* as well as of *Judab*, in whose Time *Micah* Prophecy'd, are most Necessary to be Known and well Consider'd, as being the Only Clue which can guide Us into the True Meaning of a Great deal contain'd in this Sacred Book; or which comes to the same, can duly guide Us to distinguish, To which Reigns belong, or In which Reigns were deliver'd, the several Prophecies contain'd in this Book. And as Nothing more than their not Guiding themselves by this Clue has led Commentators and Others into their Wrong Interpretations of This as well as Other like Prophetical Books: So I proceed now to shew, How I have guided my self by this Clue to distinguish, To

III.
The Method taken by the Author to distinguish the several Prophecies according to the several Reigns.

(a) Compare 2 Kings 15. 2. and 27. where Note that *Uzziah* was otherwise call'd *Azariah*. (b) 2 Kings 17. 1. (c) 2 Kings 18. 10.

which Reigns belong (or the Like) the *several Prophecies of Micah*, as I have Afore done in relation to the Prophecies of *Hosea*.

IV. The *First part* of this Prophetical Book is Reasonably to be referred to the Reign of *Jotham*, as being the *First King* of *Judah* mention'd by *Micah* in the Date of his Prophecy Chap. I. 1. And therefore it must likewise refer to the Reign of *Pekah* King of *Israel*, He being All along Cotemporary with *Jotham*. What is said of *Samaria*, may very Well refer even to the *Sins of the House of Israel*, (v. 5.) which were Actually committed at *Samaria* and other Places of *Israel* in the *Very Reign of Pekah*; and also what is said Chap. I. 14. 16. may very well be refer'd to the great Invasion made by *Tiglath-pilezer* into the Kingdom of *Israel* in the *Very Reign of Pekah* (as 2 Kings 15. 29.) Lastly, What is said Chap. I. 5. of the *High-places of Judah*, may likewise very well refer to the Reign of *Jotham*, forasmuch as tho' He was himself a Very Pious Prince, yet Many of his Princes and Great Men, and even his Own Son *Abaz*, were very Wickedly inclin'd; and by these means the *High-places* (d) were kept up in *Judah*, how much soever *Jotham* himself was against it, All that he could do being Only to Suppress any Idolatrous Worship being Publickly perform'd at the *High-places*; notwithstanding which it seems not unlikely but *such* Worship was even (e) then Frequently perform'd there, but in a Secret manner or Unknown to the good King. Wherefore God even Then seeing the Wicked Inclination of his Son *Abaz*, as well as of the Generality of the Great Men to Idolatry, and that it would Quickly shew it self Openly on the Death of *Jotham*; therefore saw Fit even now in the Reign of *Jotham* to declare his Dislike of the *High-places*, by *Micah*, tho' Idolatry was not now Publickly there allow'd or practis'd: Such a Declaration of his Dislike carrying in it a Clear Admonition or Warning, *How much more He should dislike the High-places*, when made also the Places of Idolatry. Further yet, God to deter *Abaz* and his People from Idolatry, here in *Jotham's* Reign forewarns 'em of the Calamities which should befall 'em, particularly by the Invasion of Enemies, which is the Import of v. 10. 13. Which tho' foretold in *Jotham's* Reign, yet was not Then fulfill'd, God for his Piety making him also a (f) *Potent and Prosperous or Victorious King*: Wherefore what is foretold v. 10. 13. is to be refer'd to the Reign of *Abaz* (g), who was brought very Low by the Kings of *Israel* and *Syria*; and what is said v. 13. of *Lachish* may also refer to what was done thereto by *Sennacherib* in the Days of *Hezekiah*. What was foretold by *Micah* in the Reign of *Jotham*, most probably ends with Chap. I. as will appear by what follows.

(d) 2 Kings 15. 34, 35. (e) See 2 Chron. 27. 2. (f) Ibid. 3. 6. (g) 2 Chr. 28. 5. &c.

The Second Chapter may most reasonably be thought to contain a Prophecy deliver'd in the Reign of *Abaz*, and his also Cotemporary King of *Israel*, *Pekab*. For what is said V. 1. may very well be understood, chiefly of the grand Device of *Pekab* King of *Israel*, &c. quite to destroy the Family of *David*, and to set up a King of another Race over *Judah*, (as *Isai*. 7. 1, 6.) What is said concerning the False Prophets, Chap. 2. 6, 11. and Chap. 3. 5, 7. must in Reason be understood (with respect to *Judah*) of the False Prophets in *Abaz* Time, and by whose Means he was encourag'd to go on in his daring Impiety. Likewise what is said Chap. 3. 11. must be understood of the Idolatrous Priests and Prophets in the Reign of *Abaz*. As likewise what *Micab* says of Himself, Chap. 3. 8. thereby being imply'd that he was not without Danger of his Life, on account of his prophesying against the present Sins of *Judah*, as well as *Israel*: Whereas he was in no such Danger, during the Pious Reign either of *Jotham* afore, or of *Hezekiah* after *Abaz*. Likewise the Sins for which *Micab* reproves 'em in the very next following Verses, viz. for abhorring Judgment, and perverting Equity, and Building up *Zion* with Blood, &c. can't, taken all together, be with any Reason understood of the Reigns of the pious Kings *Jotham* and *Hezekiah*; and therefore must necessarily be understood of the intermediate Reign of *Abaz*, who was a most wicked Prince, and so might well suffer, or even encourage such wicked Doings. What is said Chap. 2. 8, 9. manifestly refers to the Invasion of *Judah* by the Kings of *Israel* and *Syria*, related 2 *Chron*. 28. 5, 8. What is contain'd Chap. 4. 1, 8. is a Foretelling of God's gracious Purposes to *Judah*, notwithstanding their present Wickedness, and the Miseries that it would bring on 'em. And it being usual for God thus to conclude his Threats with Promises of Mercy; This may reasonably be look'd on as the concluding Part of the foregoing Prophecy. And from what has been said, it may reasonably be infer'd, that all from Chap. 2. 1. to Chap. 4. 8. was deliver'd by *Micab* in the Reign of *Abaz*, and in the Cotemporary Part of the Reigns of *Pekab*, or of *Hoshea* Kings of *Israel*.

I had almost forgot a seemingly Unanswerable Objection against me in attributing Chap. 111. and particularly V. 12. or the Last to the Reign of *Abaz*, whereas the said Last Verse is expressly attributed to the Reign of *Hezekiah*, in *Jerem*. 26. 18, 19. Hereby I doubt not but Commentators have been presently induced to understand the said Verse, and consequently all the other Part of the same Prophecy, both before and after the said Verse, as spoken in the Reign of *Hezekiah*, and not in the Reign of *Abaz*. And by this Means they being brought to refer perhaps all the Third Chapter, if not the Second, or even the First likewise to the same Reign of *Hezekiah*; They have thence been induced further to infer, that

V.
What was foretold or deliver'd by *Micab* in the Reign of *Abaz*, and *Pekab*, &c.

VI.
A seemingly Unanswerable Objection Easily or Clearly Answer'd.

this Book of Micah is not written in the same Order of Time, as the Prophecies therein contain'd were at first deliver'd; and hereby they have thought themselves left at Liberty to explain the several Parts of this Book (and likewise of other prophetic Books) at Random, or without any Regard had to the Order of the Reigns, wherein the Prophet deliver'd his Prophecies. But that the Ground on which they thus build, is very weak, will presently appear by observing, that what is said in the forecited Place of Jeremiah, do's no way binder, but that the foresaid Verse of Micah there cited, might be deliver'd in the Reign of Abaz, to which I attribute it. Forasmuch as it is well known by such as are skill'd or tolerably vers'd in the sacred Chronology, that Abaz took Hezekiah into a Copartnership of the Kingdom, in the last Year of his Reign. So that by what is said in Jeremiah, I am so far from being Contradicted in assigning all Chap. 3. &c. to the Reign of Abaz, that thereby I am only directed to the very Year of Abaz's Reign, in which, at least the latter Part of Chap. 3. was at first deliver'd by Micah, viz. Thereby it appears that it was done in the last Year of Abaz's Reign, and so in the first Year of Hezekiah's Reign, if it be reckon'd from his Copartnership in the Kingdom with his Father. It hence appears that the Elders of Judah, who in Jeremiah cited this Passage of Micah, as spoken by him in the Reign of Hezekiah, did then so reckon his Reign from his Copartnership in the Kingdom with his Father. But it is the usual Method of the sacred Historians, or Writers of the Reigns of the Kings of Judah, &c. to reckon their respective Reigns from their beginning to reign Alone, or after the Death of their Fathers, not from their being taken into Copartnership of the Kingdom with their Fathers; and therefore such their Copartnership is never (as I remember) taken notice of by the said Historians, unless on some other occasion, as Jotham's being Copartner with his Father on account of his Father's Leprosy. But tho' Hezekiah was then Copartner with his Father Abaz, yet as long as his Father lived, he could not make any Reformation in Church or State: Only it appears by what is said in Jeremiah, it was by his Interposition, that Micah escap'd the Danger he was expos'd to, by so faithfully and openly declaring God's Judgments against Judah, (as Chap. 3. 8.) And it is not to be doubted, but Hezekiah herein exerted all the Power and Authority he had as a Copartner in the Kingdom. For which reason the Safety of Micah is refer'd to Hezekiah, and not to Abaz tho' yet Reigning, in the forecited place of Jeremiah.

VII.

The Prophecies belonging to, or deliver'd in the Reign of Hezekiah.

The Clearing of the aforesaid Objection serves further to prove, that it is but Reasonable to assign the next following Prophecies to the Reign of Hezekiah Alone. And the same is confirm'd by other Considerations. For as I suppose the Prophecies belonging to the Reign of Abaz to end Chap. 4. 8. So the mention made of the Babylonish

bylonish Captivity v. 10. makes it further Likely, that what follows from Chap. 4. 9. inclusively, was deliver'd in the Days of *Hezekiah*, and not of *Abaz*. For *Abaz* All along his Reign quietly submitted to continue a Tributary to the King of *Assyria*. But *Hezekiah*, upon his Coming to the Crown, resolv'd to sling off, if he could, such Subjection to the King of *Assyria*. And the Better to do This, he might from the First entertain Thoughts of entring into a Confederacy with the King of *Babylon* against the King of *Assyria*, if there should be Occasion. Which Confederacy being what God approv'd not of, (as He likewise did not of that with *Egypt* Afterwards) therefore to keep *Hezekiah* from making any such Confederacy with *Babylon*, God seems now by *Micah* to foretell him, that it should not be the *Assyrians* whom he most fear'd, but the *Babylonians* whom he had Thoughts of having Help from against the Other, if there should be Occasion, that should One day carry Captive his People, and put an End to the Kingdom of *Judah*. This seems to me to be the Design of foretelling what is contain'd Chap. 4. 9, 10. And therefore that here begin the Prophecies relating to the Time of *Hezekiah*, properly speaking, or deliver'd therein. I think I may say, It is so manifest as to be Certain, that what follows in the very next Verses, refers to the Invasion of *Judah*, and Besieging of *Jerusalem* by the Forces of *Sennacherib*, and the Overthrow of his Forces in an Extraordinary manner; and therefore what is there said, Certainly belongs to the Reign of *Hezekiah*. Now This relating to the Invasion of *Sennacherib*, thus immediately following the foresaid Prophecy of the *Babylonish Captivity*, tends to confirm me in supposing the Design or End of the said Prophecy of the *Babylonish Captivity* to be That afore-mention'd, viz. to influence *Hezekiah* to lay Aside all Thoughts of entring into a Confederacy with the *Babylonians* against the *Assyrians*, forasmuch as the *Babylonians* were They who would prove in Time the Worst Enemies that *Judah* ever had. And This Opinion I am yet the more confirm'd in by *Isaiah*, whose First Prophecy in the Reign of *Hezekiah* is also against *Babylon*, as *Isa.* 13. 1. to 14. 28. and also in *Isa.* 30. we find not only the King of *Babylon* sending Ambassadors on purpose to Congratulate *Hezekiah* on his late Recovery, and *Hezekiah* thereupon shewing 'em All his Armory &c. but also the Prophet *Isaiah*, by way of a severe Reproof, foretelling the Jewish Captivity by the *Babylonians* in much plainer Terms than *Micah* had Afore done in this place. For the foresaid *Babylonish Embassy* seems plainly to prove, that some Expressions of Friendship had afore pass'd between *Hezekiah* and That King; and *Hezekiah's* Ordering his Armory to be shew'd to the Ambassadors is agreed by All to have been done, in order to make the King of *Babylon* to value his Alliance the More. And *Hezekiah's* thus Continuing to be Well inclin'd to a

Friendship or Confederacy with the King of Babylon, notwithstanding what had been afore told or intimated to him here by *Micah*, seems to be the Best Account that can be given of God's being *more than Ordinarily Angry with Hezekiah* for such his *Friendly Behaviour* toward the King of *Babylon*, and thereon sending *Isaiah* to foretell him in the *plainest Words* of the *Babylonish Captivity*. What is contain'd Chap. V. 2. is a *New Prophecy* of the Birth of Christ, particularly of his *Birth place*, which is here First foretold; and was so, to *Comfort Hezekiah* under his Fears of *Sennacherib's Invasion*, as God had Afore Comforted his Wicked Father *Abaz*, or if Not Him, yet All Such of his Family and Others of *Judah*, that were Religiously dispos'd, and so Truly believ'd in God's Promises, and therefore would be Sure to believe in his most Gracious and Prophetical Promise of a *Child to be born of a Virgin*, which Child should be *Emmanuel* or *Christ*, as was then foretold to *Abaz* by *Isaiah* Chap. 7. 10. 14. After *Micah's Prophecy of Christ* Chap. V. 2. 4. What follows all along the remaining Part of the Chapter is, First a Prophecy of God's Deliverance of *Judah* from *Sennacherib*, for the Sake of the Pious King *Hezekiah* (v. 5.) After that, a Prophecy of the *Murder of Sennacherib at Nineveh* (v. 6.) Then a Prophecy of the *Flourishing and Powerful State* of *Judah* during the remaining Part of *Hezekiah's* Reign; which takes up all the Rest of Chap. V.

VIII.

Prophecies delivered in *Hezekiah's* Time, but relating to the Time of *Manasseh*, and the Jewish Captivity and Restoration, especially on their general Conversion to Christianity.

What is Contain'd in the Two Following and Last Chapters of *Micah*, is Very Wrongly interpreted by many Commentators; who not duly Considering the *Series* or *Order* of the Sacred History, or *Not knowing how to explain* what follows agreeably to the *Order* of the Sacred History, thence without any other Grounds than their Own Inconsideration, presently infer that the *Order of Time is not observ'd in the Writing of This* (as well as *Other*) Prophetical Books; and then go on to refer the Particulars contain'd in the following Chapters to Some *Reign before Hezekiah*. But all that follows, may much Better and more Truly be explain'd according to the *Order of the Sacred History*, even in respect to the very next Succeeding Reign of *Manasseh* the Son of *Hezekiah*, or else in respect to what should follow after that. It is but Usual for the Prophets to foretell in *One* Reign, what should come to pass in the *Succeeding*, especially in order to prevent any *Great or General Impiety* that God foresaw in a Good King's Reign, that the Nation would fall into after his Death. Thus here Chap. VI. 4, 5. God reminds the Jews of his Favours to their Forefathers, and consequently of their being Bound in Common Gratitude to Serve him Faithfully. Then v. 6. 8. he proceeds to Shew 'em, that they ought the Rather so to do, because his Service was *no other than a Reasonable Service*, and so becoming *Men*. Whereas the Rites of Idolatry were Many or Most of 'em *in themselves Unreasonable*, particularly *Human Sacrifices*,

crifices, which yet they would fall into in the Reign of *Manasseh*, when they would become so Wicked, as to think to give *their First-born for their Transgressions, the Fruit of their Body for the Sins of their Soul*; as they Actually did in the said Reign of *Manasseh*, as we read *2 Kings 21. 6.* And since they were Guilty of such *Barbarity*, no Wonder they practis'd all those Sorts of *Oppression* mention'd Chap. VI. 10, 11, 12, of this Book; and that they follow'd the *Idolatrous Statutes of Omri, and the Works of the House of Ahab* as v. 16. No wonder that *Good Men were destroy'd* (as Chap. 7. 2.) among whom was *Isaiah* the Prophet according to the Jewish Tradition; and that they were so Generally wicked as is describ'd v. 3, 4. So that there was *no Trusting the nearest Relation* or Any other as a Friend, as v. 5, 6. As God endeavour'd to prevent All these Impieties by *Foretelling* what would come to pass without sincere Repentance; So he was pleas'd also to enable the Pious the Better to undergo those sad Times, by Foretelling 'em that the *True Worship of God should be again restor'd to their Comfort*, and that Then they should be *Advanced*: which is so foretold v. 7. 10. In v. 11. is foretold the *Restoration of Manasseh to his Throne*, where the Mention of *Assyria* has made Commentators egregiously mistake the Meaning of the Text, concerning which see my Paraphrase and the Note thereunto. In v. 13. is foretold the *Babylonish Captivity* of the whole Jewish Nation. And in v. 14. &c. is foretold the *Restoration of the Jews from the said Captivity*, as also from *their present Dispersion* on their general Conversion to Christianity. Thus I have laid together what is here Needful, for to shew the *Distinction* of the several Prophecies of this Book, according to the several Reigns wherein *Micah* Prophecy'd.

MICAH.

MICAH.

PARAPHRASE.

Common Version
corrected.

The Inscription or Title.

Chap. I. **T**HE word of the Lord, that came to Micah the (a) Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which *Word or Prophecies were reveal'd unto him in several Visions, which he saw concerning Samaria and Jerusalem.*

Chap. I. **T**HE word of the Lord, that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

SECTION I.

Containing what was foretold by Micah in the Reign of Jotham King of Judah, First mention'd in the foregoing Verse, and consequently in the Reign of Pekah King of Israel: Which Section takes up Chap. I.

Israel & Judah are Both severely threaten'd for their Sins or Sinful Inclinations & Purposes.

2 Hear, All ye people of Israel and Judah; hearken, O Earth or Land of Israel and Judah, and all that therein is: Even the Lord God will be Witness of the Truth of what I am about to foretell against you, the Lord from his Holy Temple eminently so call'd, viz. Heaven. 3 For behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. 4 And the Mountains shall be molten under him, and the valleys shall be cleft: as wax before the fire, and as the waters that are poured down a steep place (b) i. e. The Lord from out of Heaven shall exert his Power in a most terrible and irresistible manner against all Orders and Ranks of Men in Israel or Judah. 5 For the Transgression of Jacob is or will be All this, even for the Sins of the whole House or Seed of Israel. What is the chief Cause of the Transgression of that part of Seed of Jacob which is now distinguish'd by the name of Israel? Is it not the King and Princes of Israel, that chiefly dwell at Samaria? and what are the

2 Hear, all ye people, hearken, O earth, and all that therein is, even the Lord God will be witness against you, the Lord from his holy temple.

3 For behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft: as wax before the fire, and as the waters that are poured down a steep place.

5 For the trans-

(a) See the Preface to this Book of Micah. (b) Compare Amos 4. 13. and 9. 5. and Isai. 64. 1, 2.

chief

Common Version
corrected.

PARAPHRASE.

gression of Jacob is all this, even for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?

6 Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burnt with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl

chief Causes of the High Places that are kept up in the Kingdom of Judah? are they not some or most of the Princes (c) of Judah, who usually reside at Jerusalem? 6 Therefore I will make Samaria as an heap of the field, and as planting of a Vineyard, i. e. as a Place where they are wont to plant Vines: and I will pour or roll down the stones thereof into the Valley, and I will discover the foundations thereof, i. e. I will quite destroy it.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof, i. e. All the Riches and Substance which they wickedly imagine (d) their Idol-gods have given 'em for a Reward of their Idolatry, shall be burnt with the fire, and all the idols thereof will I lay desolate: for she gather'd it of the hire of an harlot, and they shall return to the hire of an harlot, i. e. as they of Samaria think they got their Wealth by their Idolatry, so I will give it from them to Idolaters. 8 Therefore (e) I Micah in Compassion to my Brethren of Israel, will wail and howl, I will go stript and naked, in token both of my own Sorrow, and of the naked Condition (f) Israel shall be brought to by her Enemies: I will make a wailing like (g) the wild Beasts, and mourning as the Owls. 9 For her Wound is incurable, i. e. I foresee this Misery will come on her because she will not repent. And I shall mourn and wail the more, for it is, i. e. a like great Calamity will come on Judah my own Country. He is, i. e. the Forces of Sennacherib will come

ANNOTATIONS.

(c) Tho' Jotham the King of Judah, when this Prophecy was deliver'd, was a pious Prince himself, yet many of his Princes, if not his very Son Ahaz, were even in his Days inclin'd in their Hearts to Idolatry; which wicked Inclinations presently shew'd themselves, as soon as Jotham was dead, and Ahaz came to the Throne, as we learn 2 Kings 16. And therefore God seeing these their wicked Inclinations, graciously forewarns 'em by this his Prophet, even in the Days of Jotham, of the Evils they would certainly bring upon 'em, if they pursued their said wicked Inclinations, as soon as Opportunity offer'd by Jotham's Death, and did not repent of and forsake them.

(d) Compare Hosea 2. 5, 12. (e) Compare Isai. 21. 3. and 22. 4.

(f) See Isai. 20. 2, 3, &c. (g) The Hebrew Word which we render Dragons here and elsewhere, may signify any large Creature, that lives either on Land or in Water. It being uncertain what, or whether any particular sort of Beast, is here meant, I choose to render it here and elsewhere in like Cases by Wild Beasts in general.

unto

PARAPHRASE.

Common Version
corrected.

unto the gate of my People, even to Jerusalem.

10 Declare ye it not at Gath, weep ye not at all there, that the Philistines may not rejoice at our Calamity. Rather in the house of Aphrah or Dust, silently roll thy self in the Dust in token of Grief.

11 Pass ye away, thou inhabitant of Saphir, having thy shame naked, i. e. The People of Saphir, which Name denotes Fairness or Beauty, shall lose all their Beauty and be exposed to Shame. The Inhabitant of Zaanen came not forth in the mourning of or to mourn for Beth-ezel, when it was taken by the Enemy, fearing so to do as looking on the like Misery to be thereby near to themselves: for he viz. the same Enemy shall receive of you, the Inhabitants of Zaanen the Reward of his Standing or Besieging you, i. e. shall likewise take and plunder Zaanen.

12 I will wail (Ec. as v. 8.) For the Inhabitant of Maroth waited carefully for good; but evil came down from the Lord, not only on them, but even to the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the Chariot to the swift Beast, in order to flee from the Enemy that shall execute God's Wrath on thee: for she is the (b) Beginning or Beginner of the sin to the daughter of Zion: for the transgressions of Israel were found in thee, i. e. Lachish first follow'd the Idolatrous Example of Israel among the Cities of Judah.

14 Therefore shalt thou give presents to Moresheth-gath, a City as it seems Once belonging to Gath of the Philistines, to come and help thee, or at least to receive thee when forced to flee from the Enemy: the Houses of Achzib, tho' they be strong and the Kings of Israel may rely on them for Defence, yet they shall be (as the Name signifies) a Lie, i. e. shall prove of no Benefit to the Kings of Israel.

15 Yet or farther will I bring an heir unto thee, i. e. an Enemy which shall take possession of what thou hast, O inhabitant of Maroth: the Glory of Israel shall come to Adullam,

16 I will go stript and naked: I will make a wailing like the * wild beasts, and mourning as the owls.

9 For her wound is incurable, for it is come unto Judah: he is come unto the gate of my people, even to Jerusalem.

10 Declare ye it not at Gath, weep ye not at all: in the house of Aphrah roll thy self in the dust.

11 Pass ye away, thou inhabitant of Saphir, having thy shame naked; the inhabitant of Zaanen came not forth in the mourning of Beth-ezel: he shall receive of you his standing.

12 For the inhabitant of Maroth waited carefully for good; but evil came down from the Lord unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

ANNOTATIONS.

(b) Accordingly it is very likely that Lachish suffer'd much in the Invasion of Judah, by Pekah, in the Days of Ahaz, and it appears that Lachish was the first as least City or fortify'd Place, that Sennacherib besiege'd when he invaded Judah, as may be infer'd from 2 Kings 18, 14. and Isai. 36, 2.

i. e. As

10. 3. The meaning is the people's calamities shall be so great, if we do not resist their enemies, could remain ignorant of them that they might not triumph over them and their misery as 2 Sam. 1. 20. the names of Aphrah, Saphir &c. which follow are by no means thought to be general places which Sennacherib after his conquest of Samaria should not pass in his passage to Jerusalem. But not finding these names mentioned anywhere else in Scripture consider them as names by the poet used in allusion to the ruin of his native country. As the name of Saphir which signifies beauty and which is a place for great commerce is not mentioned by the enemy, he is not to be thought of as a place of great commerce. Because God would make it an unclean place. &c.

Common Version
corrected.

PARAPHRASE.

14 Therefore shalt thou give presents to Moreheth-gath: the houses of Achizib shall be a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Marehah: he shall come unto Adullam the glory of Israel.

16 Make thee bald, and poll thee for thy delicate children, enlarge thy baldness as the eagle, for they are gone into captivity from thee.

i. e. As David who was afterward the Glorious King of all Israel and Judah, was forc'd to hide himself in the Cave of Adullam from Saul; so shall the Glory or Power of Israel and Judah be brought so low (i) that they shall be glad to hide themselves in Caves from their Enemies. 16 Thou shalt have cause to make thee Bald, and poll thee, *i. e. even pull the Hair from off thy Head out of Grief for thy delicate Children, i. e. Children which have been bred up Delicately, and shall then be expos'd to the greatest Hardships.* Thou shalt have reason to enlarge thy Baldness in token of thy extraordinary Grief, as the Eagle which has lost her Feathers at certain Seasons; for they are gone, *i. e. shall certainly go into Captivity from thee.*

SECTION II.

Containing what was foretold or deliver'd by Micah in the Reign of Ahaz King of Judah, and so in the Two Reigns of Pekah and Hoshea, the Two successively last Kings of Israel. Which Section takes up Chap. II. 1.— IV. 8.

Chap. II.

Wo to them that devise iniquity, and work evil upon their beds: when the morning is light, they practise it, because it is in the power of their hand.

Chap. II. Wo to them that devise iniquity, and work evil upon their beds: when the morning is light, they practise it, because it is in the power of their hand. 2 And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.

I.

The Captivity of Israel and Judah is foretold.

ANNOTATIONS.

(i) This may be well understood in the First Place or nearest Time after this Prophecy, in respect of the low Condition that *Israel* was brought to by Tiglath-Pileser, who subdued the greatest Part of the Kingdom of *Israel* in the Reign of *Pekah*, as 2 Kings 15. 29. And it may be well understood in the First Place, or nearest Time after the said Prophecy, in respect of the great Devastation made in *Judah* in the Reign of *Ahaz*, by *Pekah* King of *Israel*, and *Rezin* King of *Syria*, as 2 Chron. 28. 5. &c. for *Pekah* slew in *Judah*, an hundred and twenty thousand in one Day; and the Children of *Israel* carried away captive of their Brethren (*i. e. Judah*) two hundred thousand Women, Sons and Daughters, and took also much Spoil, as we are told in the Chapter last cited. But this Prophecy was ultimately and more fully completed by the *Affyrian* Captivity of *Israel*, and the *Babylonish* Captivity of *Judah*: of which what follows in the next Chapter is, at least chiefly, to be understood.

D

EVEN

PARAPHRASE.

Common Version
corrected.

even a man and his heritage. 3 Therefore thus saith the Lord, Behold, against this Family, viz. of Oppressors do I devise an Evil for their punishment; from which viz. the yoke of Captivity ye shall not remove your necks, neither shall ye go haughtily: for this Time is or shall be so Evil, as that it shall effectually humble you as to your Outward Condition and Carriage. 4 In that day shall one take up a (k) Parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: i. e. he has made the Land of his Once People to be inherited by Others. How has he remov'd it from me, i. e. remov'd me, viz. Israel and Judah, from the said Land: Turning us away into Captivity he has divided our Fields among Others. 5 Therefore viz. for thy foremention'd Sins Thou shalt have none that shall cast a cord by lot in the congregation of the Lord, i. e. No one of Israel or Judah shall abide to inherit what fell to his Family on the Division of Canaan.

II.

Israel is threaten'd with Captivity for giving Ear to False Prophets, and thinking to destroy the House of David, and killing and carrying Captive so many of Judah.

6 Prophecy ye not, say they to the True Prophets, yet they shall prophecy or foretell 'em their Destruction, that they may know it comes from Me for their obstinate Impiety: tho' they shall not prophecy to them so as to attain the End I desire, viz. their Repentance and thereon Welfare, because they shall or will not take Shame to them for the Sins I threaten to punish 'em for, that is, will not Repent thereof. 7 O thou that art named the house of Jacob, but dost not act answerably to that Name or the Piety of thy Father Jacob, Is the Spirit of the Lord straiten'd? i. e. his Mercy or Will or Power to promise good things and bring 'em to pass, shorten'd, because he now threatens Evil? Are these his Doings of himself, or not rather what you by your Sins as it were force him to do? Do not my words do good to him that walketh uprightly, i. e. Do I not both promise and do good to the Up-

3 Therefore thus saith the Lord, behold against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye go haughtily: for this time is evil.

4 In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, we be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me? turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord.

6 Prophecie ye not, * say they yet they shall prophecy tho' they shall not prophecy to them, because they shall not take shame.

7 O thou that art named the house of Jacob, is the spirit of the Lord straitened? are these his doings? do not my words do good to him that walketh uprightly?

ANNOTATIONS.

(k) By a Parable in Hebrew is denoted any Acute Speech, or Pathetick Way of expression in its Kind, as what follows is, viz. We be utterly spoil'd, &c.

right.

God will not be
will take them
at their word,
by engaging
his prophets
silence, will
not carry them
with admiration,
repentance which they
shamefully neglect
nor expose his prophets
to their own singularity.
† If you desire to obey
you shall hear from
me, for I will only
promise & perform
at grace & blessings.

Common Version
corrected.

PARAPHRASE.

8 Even of late my people is risen up as an enemy : ye pull off the robe with the garment, from them that pass by securely, as men averse from war.

9 The women of my people have ye cast out from their pleasant houses, from their children have ye taken away my glory for ever.

10 Arise ye, and depart, for this is not your rest : because it is polluted, it shall destroy you, even with a sore destruction.

11 If a man walking in the spirit and falsehood, do lie, saying, I will prophesie unto thee of wine and of strong drink : he shall even be the prophet of this people.

right. 8 Even (1) of late my People viz. Israel is risen up as an Enemy against my People, viz. Judah : ye have taken Captive, and as such ye did pull off the Robe with the Garment, i. e. all their Cloaths from many of them of Judah that did pass by you securely, as reasonably supposing you would not have dealt so with 'em, since they appear'd as Men averse from War or Unarm'd. 9 The very Women of my People have ye cast out from their pleasant Houses, from their Children have ye taken away my glory for ever, i. e. by taking Captive the said Children, ye have endeavour'd to withdraw 'em from serving me for ever, intending to sell 'em to the Heathens, where they would be bred up in Idolatry, as would likewise those ye should have retain'd among your selves. 10 For a just Punishment for such your Cruelty to your Brethren of Judah, as also for endeavouring to destroy the whole Family (m) of David, and so to prevent my Accomplishing my Promise to David, that from him should descend the Messias or Christ; by endeavouring to do which, you did endeavour to defeat the chief Instance of what shall be my

Glory for ever, as v. 9. viz. the Birth of Christ, and thereby the Redemption of Mankind, which is to be obtain'd by the Blessed Jesus, who shall be a Child of a Woman or Female of the House of David, and so of the Tribe of Judah : For a just Punishment of all this complicated Wickedness, Arise ye, i. e. ye shall arise, and depart or be carried Captive your selves out of your own Land, for this is or shall not be your Rest or Abiding Place : Because it is polluted by your

Sins, as Idolatry and Blood-shed, it shall destroy you even with a sore Destruction, i. e. the Land it self as it were in Abhorrence of your Sins shall cast you out of it to your sore Destruction. And this will certainly be your Case, unless prevented Timely by Repentance, whatever your false Prophets say to the Contrary. And yet so Wicked and Foolish are ye, that

11 If a Man walking in the Spirit and Falsehood, i. e. If a Man pretending to prophesy, tho' acted by

ye bring them into such a state of misery & slavery that the honour & splendour of being my children & members of my people appears in them no more.

ANNOTATIONS.

(1) See what is said in the foregoing Note (i) in respect of Judah and its Invasion by Pekah King of Israel, &c.

(m) Read my Paraphrase of Isai. 7.

PARAPHRASE.

Common Version
corrected.

a false Spirit, do ly, saying, I will prophesy to thee of Plenty of Wine, and of strong Drink, *i. e.* that thou shalt enjoy Plenty and Prosperity, notwithstanding what I foretell thee to the contrary by my true Prophets, He shall even be esteem'd as the Prophet of the true God by this People. 12 But whatever thy false Prophets say to the contrary, I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their Fold, in order to deliver thee as a Prey all at once to thy Enemy. Accordingly when all the chief of Israel shall betake themselves to Samaria, thinking by the Strength of the said City, &c. to defend themselves from the Assyrians: there they shall at length make a great Noise or Outcry for Fear, by reason of the Multitude of Men or Forces that shall besiege the City, and at length take it. 13 For the Breaker, *i. e.* the Assyrian Soldiers shall break thro' the Wall, and is or shall come up into the City before them, or against the Besieg'd: They shall have broken up and have pass'd thro' the Gate, and are gone or shall go again out by it, *viz.* the Gate, carrying away their Captives, and their King *viz.* of the Assyrians shall pass before them, or go at the Head of his victorious Army in manner of Triumph, and all this shall be owing to the Will and Power of the Lord, who shall all along be on the Head of them, *i. e.* Who shall incite the Assyrians to undertake this War, and shall direct and enable them to carry it on with Success.

12 I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

13 The breaker is come up before them: they have broken up, and have passed thro' the gate, and are gone out by it, and their king shall pass before them, and the Lord on the head of them.

III. Chap. III. And I said, *i. e.* Afterwards I had another Vision in relation to the great Wickedness is threaten'd of Judah in the Days of Abaz, and the Import of their Cruelty to the Good and Pious: As the said Vision or Prophecy was this, *viz.* Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel that is now remaining in Canaan or the Holy Land: Is it not for you to know Judgment, and accordingly practise that which is Right in all Respects? 2 How inexcusable is it therefore for you, who have not only Reason to guide you, but also the reveal'd Law of God, to act directly contrary

Chap. III. And I said, Hear, I pray you, O heads of Jacob; and ye princes of the house of Israel, Is it not for you to know judgment?

2 Who hate the good, and love the evil, who pluck off their skin from off them, and their flesh from off their bones:

Common Version
corrected.

PARAPHRASE.

3 Who even eat the flesh of my people, and flay their skin from off them, and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behav'd themselves ill in their doings.

5 Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war against him.

6 Therefore night shall be unto you that ye shall not have a vision, and it shall be dark unto you, that ye shall not divine, and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips, for there is no answer of God.

to Both; even to become Those who hate the Good and love the Evil, who pluck off their Skin from off them, viz. the Good and their flesh from off their bones. 3 Who even eat the flesh of my people, and flay their skin from off them, and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron, *i. e. who most cruelly oppress and persecute such as cleave to my true Worship, and will not comply with the idolatrous Practices allow'd and even encourag'd by the present King of Judah, viz. Abaz.* 4 Then *i. e. the Time shall come when they who are guilty of such Wickedness, shall cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings, i. e. as they would shew no Pity to the pious Persons, that for their Piety to God were oppress'd and even destroy'd by them.* 5 Thus saith the Lord concerning the Prophets that make my people of Judah to err, that in effect bite with their Teeth or devour 'em, *i. e. lead 'em on to their Destruction, and yet at the same time cry, or boldly and loudly pretend to foretell, that there will be Peace and Prosperity to them, notwithstanding what is threaten'd to them by the Prophets of the Lord: and he that putteth not into their Mouths, they even prepare war against him, i. e. the false Prophets denounce Destruction, and accordingly set on the wicked Rulers that be their Abettors, to destroy such as do not believe their false Prophecies, and therefore do not respect or reward 'em as really Prophets.* 6 Therefore *i. e. for such Wickedness of the said false Prophets, Night shall be unto you that ye shall not have a vision, and it shall be dark unto you that ye shall not divine, and the sun shall go down over the prophets, and the day shall be dark over them, i. e. the greatest Calamities shall befall the said false Prophets and them that believ'd 'em:* 7 Then shall the False seers be sham'd, and the diviners confounded: yea, they shall all cover their lips, in token of their having nothing to say in Defence of themselves for they shall then

PARAPHRASE.

Common Version
corrected.

then be forced to confess, that there is or was to them no Answer or Revelation of God, as to what they pretended to foretell from him.

IV.

Micah asserts the Truth of his being a Prophet of God, and denounces Judgment against the Chief of Judah, and their Wicked Priests and False Teachers.

8 But then shall it be manifest, that truly I Micah am full of power by the spirit of the Lord, and of judgment, and of might, *i. e. that God has enabled me by his Spirit, Truly and without Fear*, to declare unto Jacob his transgression, and to Israel his sin. 9 Wherefore hear this Forewarning, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. 10 Ye are they that think to build up Zion with Blood, and Jerusalem with iniquity, *i. e. to secure the Peace of the Kingdom and to make your selves Rich and Prosperous by shedding the Blood of innocent and pious Persons, and by other Acts of Iniquity, especially Idolatry, and confederating with Idolaters as the King of Assyria.* 11 The heads or Magistrates thereof judge *i. e. do Injustice* for Reward or Bribes, and the Priests thereof teach False Doctrine for hire, and the false Prophets thereof divine for money: yet will they lean or trust on the Lord, and say, Is not the Temple of the Lord among us, *which is his Dwelling-place or Place of his special Presence?* Therefore no evil can come upon us, *They falsely imagining that God will not permit Jerusalem to be ever wholly destroy'd, because his Temple is there.* 12 Therefore on the contrary shall Zion for your Sins sake be *(n)* plow'd as a field, and Jerusalem shall become heaps, and the mountain of or on which stands the House or Temple shall be overgrown with Shrubs, as the high places of a forest.

8 But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Here this I pray you, ye heads of the house of Jacob and princes of the house of Israel, that abhor judgment and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the Prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forest.

V.

A Prophecy of the Triumphant State of the Church during the Millennium.

Chap. IV. But in *(o)* the last days it shall come to pass, that the mountain of the house of the Lord shall be establish'd in the top of the mountains, and it shall be exalted above the hills, and people

Chap. 4.

But in the last days it shall come

ANNOTATIONS.

(n) This must be understood of what should be done during the Babylonish Captivity, or else after the Destruction of Jerusalem by the Romans; or Both.

(o) See my Paraphrase on *Isai. 2. 2. &c.*

shall

He gave much the like prophecies, that 202. of the prophets had borrowed from the other. And then one did make use of the others.

Common Version
corrected.

PARAPHRASE.

to pass, *that* the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it.

2 And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

3 And he shall judge among many people, and rebuke strong nations a far off, and they shall beat their swords into plow-shares, and their spears into a pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine, and under his fig-tree, and none shall make *them* afraid: for the mouth of the Lord of hosts hath spoken it. 5 For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. 6 In that day, saith the Lord, will I assemble her that halteth, and I will gather her *that is* driven out, and her that I have afflicted; 7 And I will make her that halted, a remnant, and her *that was* cast far off, a strong nation; and the Lord shall reign over them in mount Zion, from henceforth even for ever.

shall flow unto it. 2 And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. 3 And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. 4 But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. 5 For all people will walk every one in the name *i. e. cleave to the Worship of Him he (p) takes for his God, and agreeably the Heathen Nations are not wont to change their Gods tho' False ones, but We of Israel and Judah have been so wicked as to change our True God for False ones: Now we repent thereof, and we will walk in the name of the Lord our God for ever and ever; (q) which will be Literally made Good after the general Conversion of the Jews to Christianity, and during the Millennium or the Worlds end.* 6 In that day, saith the Lord, will I assemble or heal her that halteth, and I will gather her that is driven out, and her that I have afflicted; 7 And I will make her that halted, a remnant *i. e. a People which shall remain or continue; and her that was cast off, a strong nation; which words tho' they may in some degree be understood of the State of the Jewish Nation for some times after*

expressions as of words already known to the people, or for what end need not farther inquire: his fit sign is that now Gods prophets did not treat his word one from another as his said of the false prophets Jer. 23. 30. but that being full of power by the spirit of the Lord they spoke as they were inspired by that spirit, which rendered to them some times like visions, moved them to utter & declare them in like words: as had. on 4 & Jer. 29. 9. 16. and in the one & the other we find the words of the same living God suggesting to them what to speak & inspiring them to declare the same thing in the same language. meaning that as it is usual & natural for men to conform to the religion of their forefathers: so under the Messiah this zeal shall be strengthened & improved by an especial gift of Gods grace in all believers, that being enlightened with the knowledge of the true God they shall naturally embrace & persevere in Christian faith & obedience.

ANNOTATIONS.

(p) Compare Jer. 2. 11, (q) Compare Rev. 21. 3, 4, 5, 27. and 22. 3, 4.

their

PARAPHRASE.

Common Version
corrected.

8^{ver}† May the first dominion
may be understood such
a dominion & kingdom
as was at first possessed
under David's Dominion.
As the chief dominion.
Or that the dominion
should in that first place
come to the daughter of
Zion or Jerusalem. In
each of these senses it
may be applied to Christ.
To him come the first
dominion, that David
& Solomon gave to the
Angel Messiah Luke
1. 32, 33. And that not
only over the 12 Tribes,
but over the heathen
Gal. 2. 7, 8. All believers
in him being as one
Gal. 3. 28. Eph. 2. 12 Col. 3. 11.
To him come the chief
dominion, a kingdom
superior to all others, a dominion
unperishing & ever in-
creasing in glory. Heb.
1. 5, 7, &c. To him that
is to the Nation of the Jews
in & through him come
the first dominion
in regard
of place.
Since there
was a first
kingdom, & a
will see by the preach-
ing of the Gospel.

their Return from the Babylonish Captivity, yet will be more Fully and Finally made Good on their Return again into their Country after their general Conversion to Christianity; in respect of which last time Only can be understood what follows, viz. And the Lord (r) shall reign over them in mount Zion, from hence- forth even for ever. 8 And or Even thou, O tower of the flock, i. e. O Jerusalem which art the Capital and Strongest City of the Flock or People of God, even the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem, z. e. During the Millennium or Triumphant State of the Church on Earth, when all the Kingdoms of the Earth shall become the Kingdom of the Lord, then shall Jerusalem be the Capital City of the said Kingdom of Christ, so that the First or Chief Dominion or Administration of the Government of Christ's said Kingdom shall be at Jerusalem, under the Direction of the Apostles and other Chief Saints who shall reside there, where also shall be a continual and most glorious Shechinah (r) or Symbol of Christ's more special Presence, as Reigning there on Mount Sion (as v. 7.) Himself in Chief.

8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem.

SECTION III.

Containing what was foretold or deliver'd from God by Micah, in the Reign of Hezekiah the King of Judah, last mention'd Chap. I. 1. and with the former Part of whose Reign (viz. for Six Years) was Cotemporary the Greater Part of the Reign of Hoshea the last King of Israel. This Section takes up All the Rest of this Book.

I.
The Babylo-
nish Captivity
is threatened
to Judah.

9 But before that most happy State of the Christian Church in general, and of the Jewish Nation in particular, hitherto foretold in this Chapter shall come, the Jews for their obstinate Impiety shall undergo great and many Afflictions, as particularly and in the first place most remarkable will be their Babylonish Captivity. In respect of which it may be said unto them, as if it was Already just coming on 'em, thus: Now why dost thou cry out aloud? is there no king in thee? Zedekiah being fled out of the City to escape falling into the

9 Now why dost thou cry out aloud, is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

(r) Revel. 21. 3, 22, 23. and 22. 3, 4.

Hands

Common Version
corrected.

PARAPHRASE.

hands of the Babylonians, which yet he could not, but was taken by them and carried first to Riblah and then to Babylon: Is thy counsellor perished? i. e. Those who gave thee those Evil Counsels that have now brought Destruction on thee: For pangs have taken thee as a woman in travail, by reason of the Greatness and Unavoidableness of the Miseries falling on thee. 10 Thou shalt

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon, there shalt thou be delivered: there the Lord shall redeem thee from the hand of thine enemies.

be in pain, and labour to bring forth or free thyself from thy Afflictions, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city i. e. shalt be carried Captive, and thou shalt dwell or be forced to ly out, in the field, and thou shalt go even to Babylon. And after thou hast been duly punish'd by thy Captivity, there shalt thou be delivered as it were of the Afflictions which were to thee like the Pangs of a Woman in Travail: There the Lord shall redeem thee from the hand of thine enemies, by inclining Cyrus to publish a Decree for the Return of all Jews, i. e. of All of any of the Twelve Tribes that would, into their Own Country.

11 Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

11 Now also many nations are gathered against thee under the King of Assyria, that say, Let her be defiled, and let our eye look upon Zion i. e. We will take Jerusalem, and by entering into her Temple and doing there as we list, will defile it, and will shew our Contempt of it or even destroy it, and so accomplish our Desire upon it. 12 But they viz. the Nations aforemention'd know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them viz. the Forces of Sennacherib, after God has permitted 'em to punish Judah as he sees fit by ravaging other parts thereof, as the sheaves are gather'd into the floor to be thresh'd.

II. The Overthrow or Destruction of the Forces of Sennacherib are foretold.

12 But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

12 But they viz. the Nations aforemention'd know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them viz. the Forces of Sennacherib, after God has permitted 'em to punish Judah as he sees fit by ravaging other parts thereof, as the sheaves are gather'd into the floor to be thresh'd.

13 Arise and thresh O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people: and

13 And then the Lord shall say, Arise and thresh the Assyrians like Sheaves, O daughter of Zion: for that purpose I will make thine horn i. e. the horny part of the Feet or Hoofs as iron, and I will make thy hoofs brass, and thou shalt beat in pieces the many people aforemention'd v. 11. that is, I will as it were give thee irresistible Strength and Power to destroy the Assyrian Forces viz. by sending (s) an Angel to destroy 'em in thy Behalf; where-

† But some taken ironically, & neither thy king nor thy counsellors able to preserve thee from this calamity. yet that she may not despair, she is assured of help from the Lord when she hath been made to know the vanity of trusting in idols & in human helps.

God promises to subject to her power those which were lately his instruments to chastise his people, & their wealth shall become consecrated to his worship.

(s) See 2 Kings 19. 35.

PARAPHRASE.

Common Version
corrected.

upon the King of Assyria with the Remainder of his Forces shall flee in hast out of Judah, leaving all their Baggage and Spoils which they have taken from Others: And so I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth *i. e.* Hezekiah out of his Piety, and in Thankfulness for my Deliverance of him and his People, especially Jerusalem, from Sennacherib's Forces, shall Consecrate the Chief of the (f) Spoils that shall be found in the Camps of the Assyrian to my Service.

I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

III.

Hezekiah is confirm'd in God's Preservation of Himself and Judah by a New Promise of Christ that was to descend of Him. particularly by a Prophecy of the Place where Christ was to be Born; and by a Prophecy of the Murder of Sennacherib, &c.

Chap. V. Now shalt thou gather thy self in troops against Jerusalem, O daughter of troops, *i. e.* O Assyria who hast numerous Forces: he hath (t) laid siege against us: they shall smite the judge of Israel with a rod upon the Cheek, *i. e.* The Blasphemy of Sennacherib against the Lord shall be in effect as great an Indignity, as it would be to strike a King on the Cheek with a Stick. 2 But all the Malice and Power of the Assyrian King shall not be able to destroy Judah, but Judah shall continue thro' all Generations, particularly till God had made good his Promise of sending the Messiah or Christ to him. As a new Assurance whereof (u) as God by Isaiah foretold in the late Reign of Abaz, that Christ should be born of a Virgin, &c; so now he further foretells by Micah the Place of Christ's Birth, viz. thou Bethlehem-Ephratah, tho' thou be little among the Cities that be in the several Thousands, or Divisions of Judah, yet out of thee shall he come forth unto me, that is to be a ruler Emphatically so call'd in Israel, viz. the Messiah or Christ: whose goings forth or Existence have been from of old, from everlasting. 3 Therefore let not Hezekiah or any Other fear, lest the whole Jewish Nation should be now destroy'd by the mighty Forces of Sennacherib: for altho' he viz. God will give them up

Chap. V.

† Now gather thy self in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel: whose goings forth have been from of old, from everlasting.

3 Therefore will he give them up, until the time that

ANNOTATIONS.

(f) Tho' This particular is not that I remember any where expressly related of Hezekiah in Scripture, yet it being the usual Practice of the Religious Kings of Judah so to do, it is not Reasonably to be doubted, but the great Piety of Hezekiah induced him herein to follow the Example of his Pious Predecessors: And it is Certain, that Many other Particulars are refer'd to by the Prophets, which yet are not related in the Historical Books of the Kings of Judah or Israel. Compare Nahum 1. 15.

(t) See 2 Kings 18. 17, 22, 25, 29, &c. to v. 35. (u) Isai. 7. 10. 14. until

† Taken in connection with the next ver. is as much as to say. Endeavour by the utmost of your power & malice to destroy my church yet will I raise up out of the smallest of the tribes of my people, a descender who shall make all your efforts vain.

All the intermediate assurances are but so many necessary steps towards that great event the coming of Christ.

Common Version
corrected.

PARAPHRASE.

the which travail-
eth hath brought
forth: then the
remnant of his bre-
thren shall return
unto the children
of Israel.

4 And he shall
stand and feed in
the strength of the
Lord, in the ma-
jesty of the Name
of the Lord his
God, and they shall
abide: for now
shall he be great
unto the ends of
the earth.

5 And this man
shall be the peace
when the Assyrian
shall come into our
land: and when he
shall tread in our
palaces, then shall
we raise against
him seven shep-
herds, and eight
principal men.

until the time that the which travaileth hath
brought forth: then the remnant of his brethren
shall return unto the children of Israel, i. e. tho'
God shall permit Sennacherib to ravage Judah, till
the Time comes to deliver Judah from the said Ra-
vages, yet the said Time will quickly come, and then
those of Judah that have fled out of their Country
for fear of the Assyrians shall return thither again.
And the like is to be understood as to the two future

Captivity's of the Jews by the Babylonians and Ro-
mans, viz. After the Jews have been in the said
captive or dispers'd States, so long as God shall see
fit in respect of each, then they shall be deliver'd from
'em, and shall return into their own Country; especi-
ally upon their general Conversion to Christianity, when
all that are any where dispers'd, shall return to their
Country. And then shall be ultimately and fully
compleated what follows in the next Verse, viz.

4 And he viz. Christ shall stand and feed or rule
in the Strength of the Lord, in the majesty of the
name of the Lord his God, and they shall abide,
i. e. All Christians in general shall thenceforth con-
tinue in a prosperous State, and the Jews in particular
shall abide everafter in their own Country: for now
shall he be great unto the ends of the earth, i. e.

At the Time here specially spoken of, all the King-
doms of the Earth shall be the Kingdom of Christ.

5 And this man, viz. our most pious King Hezekiah
shall be the great Means by his great Piety to induce
God to give us again peace when the Assyrian shall
come into our land: even when he shall actually
tread in several of our Palaces or Fortresses in other
Cities of Judah, and shall endeavour to do the same
at Jerusalem, then shall we by the joint Prayers of
our King and other sincerely pious Persons, prevail
on God to raise against him, viz. the Assyrian King,
seven (w) shepherds, and eight principal men,

ANNOTATIONS.

(w) The Explication of this Passage is difficult, as admitting of many ways;
but after All it being Uncertain which of the several is the True Explication,
and it being not material, I choose therefore to content my self with thus Explain-
ing it in General, and in such a Manner as comprehends All Particular Explica-
tions, whether of the Seven Arch-Angels, or the Seven Chief Princes of Persia, &c.

E 2

i. e. we

office & commissioned in the spreading & maintaining the truth, guided by
the 7 shepherds & 8 principal men, all that oppose it shall be brought under
& made to yield as voluntarily as when an enemy such as the Assyrian was
by multitude of able Christians beaten in his own country & with his own
weapons forced back upon himself.

Some understand the
gentiles which shall be
converted to the faith
of Christ. I think by made
brethren with the true
Israel in spirit.

4. Like a shepherd his
flock, or like a king his
subjects. In the strength
of the Lord, as one who is
invested with extraordi-
nary & Divine power & is
not to be hindered by any.
In the majesty of the name
as plain evidence
that the majestic name
of God is in him, that
God hath glorified him,
& is glorified in & by him.

5. In this shall be a time
of peace. Both Jews &
Christians agree that what
is here spoken of, relates
to the Messiah & his times
or Kingdom. The Assyrian
and 8 shepherds were
then the known enemies
of the Jews, under
the figure of a compleat
victory over them, it re-
presented that more ex-
cellent peace & spiritual
unity which Christ
came to establish on
earth. When by his
might & power & such
as shall be by him guided

PARAPHRASE.

Common Version
corrected.

i. e. we shall (as is aforesaid) prevail on God so to order things, that we shall be deliver'd from the Assyrians. 6 And they viz. the Instruments appointed or permitted by God for the same shall walte not only the Army that came out of Assyria hither, but even the Inhabitants themselves of the land of Assyria with the sword, even the Inhabitants of Nineveh, and the Dominions thereunto properly belonging, which may peculiarly be stil'd the Land (x) of Nimrod with her own naked (y) sword, i.e. After Sennacherib's Flight out of Judah to Nineveh, he shall there be murder'd by two of his own Sons, and thereon shall arise civil Broils or Wars for some time, wherein many in Nineveh and the Parts adjoining shall be destroy'd: thus shall he viz. God deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders. 7 And the remnant of Jacob, i.e. the People of the Kingdom of Judah, which shall thus remain after the Destruction of the Kingdom of Israel, shall be in the midst of the many Heathen people, between whom the Kingdom of Judah is situated, as a dew from the Lord, as the showers upon the grass, that tarryeth not for man, nor waiteth for the sons of men, i.e. the Kingdom of Judah, during all the remaining part of Hezekiah's Reign after the Destruction of the Assyrians, shall (z) flourish mightily only thro' the Blessing of God, without the Confederacy of any neighbouring Nation, just as Grass and Flowers grow and flourish by means of seasonable Dews and Rains, which come only from God. 8 And the foresaid (v. 7.) remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who if he go through, both treadeth down, and teareth in pieces, and none can deliver, i.e. the Kingdom of Judah shall not

6 And they shall waste the land of Assyria with the sword, even the land of Nimrod with her own naked sword: thus shall he deliver us from the Assyrian when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who if he go through, both treadeth down, and teareth in pieces, and none can deliver.

ANNOTATIONS.

(x) See Gen. 10. 9, 10, 11. according to the Marginal Reading in our Bible.

(y) See 2 *King.* 19. 37.

(2) See 2 King. 18. 7, 8. and 2Chron. 32. 22, 23.

7. The Church of God called
a remnant comparatively
in respect to the rest of
the world. They shall be
as the dew, benevolent
by their heartily doc-
trine & good example
as dew or rain upon
the fields. That heretofore
not nourished & main-
tained by God independ-
ent of man's help or
contribution, nor did
a poor, patient serv-
ant of the truth, & a
question through the
power of God's spirit
or word, is contrary
hereto. The God's re-
mnant have promised
temporal things as well
as spiritual, yet where
such are mentioned as
known them as mem-
bers of Christ's Kingdom
(as the things were spoken
of John 6: 27 more in their
their spiritual estate, the
his Church, & look at
them being according to
appear not so much in
Kingdom of heaven, &c.

Common Version
corrected.

PARAPHRASE.

9 Thine hand shall be lift up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand, and thou shalt have no more soothsayers.

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy enemies.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

only flourish and enjoy Peace and Plenty within itself, during the foresaid remaining Part of Hezekiah's Reign, but shall also subdue all their neighbouring Enemies, as follows, viz. 9 Thine hand shall be lift up upon thine adversaries, and all thine enemies shall be cut off. 10 And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: 11 And I will cut off the cities of thy land, and throw down all thy strong holds, i.e. The neighbouring Nations round about thee shall be so subjected to or afraid of thee, that thou shalt have no occasion for War-horses or Chariots, or fortified Cities or other places. 12 And thus I will then bless thee, because I will thro' the heroick Piety of Hezekiah cut off Witchcrafts out of thine hand, and thou shalt have no more soothsayers. 13 Thy graven images also will I cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the work of thine hands. 14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy Enemies, viz. both spiritual Enemies or Causes of Enmity between me and thee, as Idolatry, Witchcraft, &c. and also thy worldly Enemies round about thee. 15 And or even I will make Hezekiah my Instrument to execute my vengeance in anger and fury, upon the neighbouring heathen, in such a manner as they have not heard of for many Years. And in all this foretold from v. 5. inclusively, shall Hezekiah be a Type of Christ, who shall make Peace between God and Man in general by his unsinning Life and meritorious Sufferings even to the Death of the Cross; and who after his Resurrection shall make his Gospel to spread and be embraced thro' the World, notwithstanding all the Opposition it shall meet with; and at length shall make his Church flourish under Constantine the Great, &c. and shall again make her flourish in the highest and even a triumphant Manner over all her Enemies, during the Millennium, and so to the End of this World.

10. Some consider this & the 4th & 5th verses as alluding to the conversion of the Gentiles to the Religion of Christ. The Church by its blessing shall be increased in grace & knowledge; that she shall no more place her confidence in worldly assistance nor seek counsel from superstitious practices, nor form alliances with heathen nations nor trust in any thing independent of God. By whom alone she hath & shall be enabled to obtain victory over all her enemies.

6 Wherewith
shall I come before
the Lord, *and* bow
my self before the
high God? shall I
come before him
the Lord be pleased
to? shall I give
sands

valued sands

Common Version
corrected.

PARAPHRASE.

my first-born for my transgression, the fruit of my body for the sin of my soul?

8 He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

9 The Lords voice crieth unto the city, and the man of wisdom shall see thy Name: hear ye the rod, and who hath appointed it.

10 Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?

11 Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

sands of rivers of oyl? shall I give my first-born for my transgression, the fruit of my body, for the sin of my soul? *i. e.* Herein lies your grand mistake, and you are too willing to be so mistaken or act as if you were, viz. that you think God is to be pleas'd only with outward Rites of Worship, as Burnt-offerings, and other Sacrifices or Offerings tho' never (a) so Great and Costly, as Thousands of Rams, and Ten Thousands of the largest Vessels of Oil: Nay what is worse, that you falsely imagine that God can be pleas'd with the most barbarous (a) and unhuman Sacrifice of your Children to him. Did he require any such cruel Service of you, you might have some Colour to pretend that you are justly weary of his Service; 8 But you have not the least Reason so to do, since he hath shewed thee, O man what is good or Acceptable unto him; and that what he chiefly requires of thee, is most reasonable and easy in it self: for what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? 9 This Forewarning or Exhortation from v. 1. hitherto is, what the Lords Voice cries unto the city, *i. e.* what God has charg'd me his Prophet publicly to make known to the great men of the Kingdom, that usually reside in Jerusalem; and the man of Wisdom shall see thy name, *i. e.* shall see that this Message comes from God: Wherefore, hear ye what I thus forewarn you of concerning the rod, or Punishment that will come on you for your Sins if ye repent not, and consider that it is God who has appointed it, whose Punishment you can't escape but by Repentance. 10 Are there yet *i. e.* God knows that there will be yet in the Reign of Manasseh, the treasures of Wickedness, *i. e.* Riches got by wicked Means in the house of the wicked, and or even the scant measure that is abominable unto God? 11 Shall I count them pure or Innocent with the wicked balances, and with the

ANNOTATIONS.

(a) What is said in the Text of giving the Fruit of the Body for the Sin of the Soul, very well answers to that Unhuman and Idolatrous way of Worship reviv'd in the Time of Manasseh (as it had been afore practis'd in the Time of his like Wicked Grandfather Ahab) viz. of making Children pass thro' the Fire, or Sacrificing 'em to Moloch, as 2 King. 21. 6. Likewise Large Vessels of Oil may be denoted by Rivers of Oil in this same Verse, in like manner as the great Vessel made by Hiram was call'd the Molten Sea, 1 King. 7. 23.

Over. An abrupt passionate form of speech, as in the person of the people agreeable to what their behaviour shew'd to be the thoughts of their hearts placing the dependence upon Gods favour from their strict observance of the ceremonial Law: But the prophet declares ver. 8. that the religious duties of the heart are required, for which no observance of ceremonies however pompous & costly will be accepted in compensation.

By way of admiration that after such repeated warnings they should yet persist in their iniquities & impiety.

PARAPHRASE.

Common Version
corrected.

bag of deceitful Weights? 12 For the rich men thereof are full of violence, *or Injustice by such means*; and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth, *i. e. They will stick at no Ly to cheat others, or oppress 'em. Which is not to be understood only of the Meaner or Trading Sort of People, but also of the Great Men and Rulers, who either encourag'd such Injustice in the other for the sake of Bribes given 'em so to do, or did also the like themselves many of them in their several publick Stations.* 13 Therefore also will I make thee sick in smiting *or punishing* thee, in making thee desolate because of thy sins. 14 Thou shalt eat, (*aa*) but not *have enough* to be satisfied, and thy casting down shall be in the midst of thee, *i. e. thy Destruction shall be caused by thy Own Obstinate Sins*; and thou shalt take hold or conceive, but shalt not deliver *or bring forth* alive, or that which thou deliverest *or bringest forth* alive, will I give up to the sword. 15 Thou shalt sow, but thou shalt not reap: thou shalt tread the olives, but thou shalt not anoint thee with oyl; and *thou shalt tread the Grapes in the Wine-press to produce new and so sweet wine, but shalt not drink wine.* 16 For the (*b*) statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels, *i. e. I foresee that in the days of Manasseh you will return to like idolatrous Courses, as those of Israel in the days of Omri and Ahab, so that it will be necessary according to my divine Justice, that I should make thee, Jerusalem or Judah, a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my People, i. e. the Punishments denounc'd against you in my Law for such your Impiety, and which your Brethren, the People of Israel, have already undergone for their like Impiety.*

habitants thereof an hissing: therefore ye shall bear the reproach of my people.

ANNOTATIONS.

(*aa*) What is said in this and the following Verse, may very well be understood of a great Dearth or Famine, which should be in the Reign of Manasseh, which is here spoken of for a Punishment of the Great Wickedness, that should Then be. And so this may Well be understood of the same Dearth or Famine that Joel speaks of, as Already come for One or more Years, Chap. I. 4. &c. And consequently this serves Very much to confirm the Opinion prefer'd by me, viz. that Joel Prophesy'd in the Reign of Manasseh. Of which see more in my Preface to Joel. (*b*) Compare 2 King 21. 3.

CHAP.

†. As a building that sinks
& is ruined by its own weight,
having an unstable founda-
tion, or built with bad
materials.

Common Version
corrected.

PARAPHRASE.

Chap. VII.

Wo is me, for I am as when they have gathered the summer-fruits, as the grape-gleanings of the vintage, *there is no cluster to eat*: my soul desired the first-ripe fruit.

2 The good man is perished out of the earth: and *there is none upright among men*: they all lie in wait for blood: they hunt every man his brother with a net.

3 That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward: and the great man he uttereth his mischievous desires: they wrap it up.

4 The best of them is as a brier: the most upright is sharper than a thorn-hedge: the day of thy watchmen (*) even thy visitation cometh; now shall be their perplexity.

5 Trust ye not in a friend, put ye not confidence

Chap. VII. Wo is me, may Jerusalem, as thereby is denoted the Church or Society of the true Worshipers of God, say in respect of the Persecution and Oppression it shall meet with under the most wicked Reign of Manasseh; for I am as when they have gathered the summer-fruits, as the grape-gleanings of the vintage; as then there is no whole cluster of good Grapes to be found to eat: so now there is scarce any right good or pious Man to be found among us: my soul desired the first-ripe fruit, i. e. As the First-ripe fruit is commonly the best, so I desire there was now to be found such really true and great Piety, as was formerly in Jerusalem, &c.

2 But the good (c) man is perished out of the earth: and there is none upright among men: they all lie in wait for blood: they hunt every man his brother with a net, i. e. they endeavour to ensnare their Neighbours or even Kindred some way or other. 3 That they may do evil with both hands earnestly or thoroughly, the prince or Courtier asketh, and the judge asketh for a reward: and the great man who has a Mind to oppress another, he utters such his mischievous desire or design, and gives the Prince and Judge the Bribes they ask, and so they wrap it up, i. e. agree and determine the Matter in Favour of him that bribes 'em, and conceals the Wrong they do, under the Colour of Justice.

4 The best of them is as a brier, the most upright is sharper than a thorn-hedge, i. e. It is dangerous and hurtful to have any thing to do even with those that are accounted the best and most upright. Therefore the day of punishing such thy watchmen, i. e. Kings, Rulers and (d) Teachers by the Babylonians, even thy visitation cometh; now shall be their perplexity.

5 So wicked shall they then be, that trust ye not in one that pretends to be a friend to you, put ye not confi-

V.

A further Description Prophetically of the Wickedness that should be in the Reign of Manasseh; and also God's Punishment of the same by the Captivity of Manasseh is foretold.

1 Or twist it together, as of diverse threads are made a strong rope: they unite together to strengthen their evil counsels & oppressive practices.

ANNOTATIONS.

(c) Compare 2 King. 21. 16. (d) See 2 Chron. 33. 11. where it is to be observ'd, that the King of Assyria is there said to send Forces by God's Instigation and Manasseh to be carried to Babylon, because Esarhaddon the Son of Sennacherib, and which succeeded him in the Assyrian Kingdom, had now also made himself Master of Babylon. See Dean Prideaux's Connexion of O. and N. Test. Part I. Book I. under the eleventh, nineteenth, and twenty-second Years of Manasseh.

F

dence

PARAPHRASE.

Common Version
corrected.

dence in any one that pretends to be a guide or Counsellor to you: keep the doors of thy mouth from her that lieth in thy bosom, *i. e.* let not even thy Wife know any of thy Secrets. 6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a mans enemies are or will be the men of his own house.

VI.

The Prophet foretells the Restoration of Manasseh to the Throne, and so his Return from Babylon on his Repentance, and thereon the Restoration of the True Worship of God.

7 Therefore I will look only unto the Lord for help: I will wait for the God of my Salvation: my God will hear me. 8 Rejoice not against me, O mine enemy, *i. e.* the idolatrous Princes and other Persecutors of the true Worshipers of God in the Reign of Manasseh: Tho' I fall, yet I shall arise, tho' I sit in darkness or Affliction for the former part of Manasses Reign, the Lord shall be a light unto me, *i. e.* Shall restore Comfort to his true Worshipers (e) upon Manasses Repentance and Restoration thereupon to his Throne. 9 I will bear the indignation of the Lord, because I have sinned against him, until he having chastis'd me for my Sins as he in Mercy sees fit, shall plead my cause, and execute judgment for me, on my Enemies. For he will bring me forth to the light, *i. e.* restore me to a comfortable State, and herein I shall behold his righteousness in so delivering me, and punishing my Enemies. 10 Then she that is mine enemy, *i. e.* the Company of Wicked and Idolatrous Persons that persecuted me shall see it viz. God's Deliverance of and Favour to me, and shame shall cover her which said unto me, where is the Lord thy God? which said, mine eyes shall behold my Desire on her viz. her Ruin: now shall she be troden down as the mire of the streets, so as never to rise again, whereas my Enemies thought thus of me, the same shall by God's just Judgment fall on them. 11 In the day that thy walls are to be built again, which were pull'd down by the Babylonians, when Manasseh was taken and carried captive to Babylon, in that day shall the

shall she be troden down as the mire of the streets. 11 In the day that thy walls are to be built, in that day shall the decree be far removed.

(e) Read 2 Chron. 33. 12.--17.

in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a mans enemies are the men of his own house.

7 Therefore I will look unto the Lord: I will wait for the God of my Salvation: my God will hear me.

8 Rejoyce not against me, O mine enemy: tho' I fall, I shall arise; tho' I sit in darkness, the Lord shall be a light unto me.

9 I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

10 Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now

decree

See the prophet now speaks in the bosom of the Church looking on herself as now under hard pressures & in that captivity which the prophet had foretold: she represents the church its thank & praise come forth to herself that she shall not always continue in that condition with respect of the church that she shall be a change, so now her faith by the mercy of God, to whom she will turn by repentance & steadfast love: so for this time she is an enemy who contemned God & despised his word, but his people for he will be just in due time executing judgment.

Common Version
corrected.

PARAPHRASE.

12 In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortresses even to the river, and from sea to sea, and from mountain to mountain.

13 Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.

16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

decree afore made for pulling down the Walls of Jerusalem and not rebuilding 'em be far removed, i. e. recall'd (f) or cancell'd, and the Wall shall be rebuilt. 12 In that day also he viz. King Manasseh upon his Repentance shall come even to thee Jerusalem again from (g) Babylon, which shall then be subject to Esarhaddon King of Assyria, and so a part of the Assyrian Empire, and others of Judah that were fled away for safety, shall come from the several Places to which they were so fled, viz. from the fortified cities, and from the fortresses even to the river, and from sea to sea, and from mountain to mountain. 13 Notwithstanding the People will fall again into Idolatry after Manasseh's Reign, and again after the Reign of Josiah, and thereupon the land shall be desolate because of the general Captivity of them that dwell therein, for the fruit of their doings.

14 After the said Babylonish Captivity, thou, O Lord, shalt feed thy people with thy rod, as a good Shepherd takes Care of his Flock with his Shepherds Staff; thou shalt feed and rule them as being the flock of thy heritage, which thou shalt then bring back again into their own Land; and which shall then dwell solitarily or separated from the Idolatry of other Nations, and safely as in the wood or in the midst of Carmel: let them or they shall feed or live prosperously in Bashan and Gilead, as in the days of old. 15 According to the marvellous Things I did for thee in the days of thy coming out of the land of Egypt will I then again shew unto him marvellous things. 16 The nations shall see and be confounded at all their might, to which the Jews shall again arrive in Time after their return from the Babylonish Captivity: they shall lay their hand upon their mouth, as having not any thing to say, or daring not to say any thing against the Jews or their God: their ears shall be deaf, i. e. they shall stop their Ears as being unwilling to hear of the Welfare and Might of the Jews. All which he said in the two last Verses will ultimately and in the highest

1. notwithstanding the restoration of the wall, they have been in a place of their dispersion & captivity, & shall be a like desolation & captivity, if again they should fall into the same evil doings.

VII. The Prophet foretells the Restoration of the Jewish Nation from their Captivity by Nebuchadnezzar, and their Restoration again on their general Conversion to Christianity.

Thou shalt feed thy people in the midst of Carmel, as in the days of old. I gave them pasture, and they shall dwell solitarily in the wilderness, as their captivity into the midst of the wilderness, as in the days of old. The enemy shall be confounded & confounded at this wonderful work of God in the heart of his people that their captivity shall be as it were forgotten between us & our fathers.

(f) Ibid. 14. (g) See the last Note (d.)

unwilling to acknowledge their incapacity & contradicting their own prophecies of their fall. This reflects chiefly the establishment of the Christian Church.

PARAPHRASE

Common Version
collected.

Degree be fulfill'd on the general Conversion of the Jews to Christianity, and their Restoration thereupon again and for ever to their own Country. Of which likewise all that follows, is chiefly to be understood, viz. 17 They i.e. the Enemies then of the Christian Church or Anti-Christian Party shall be brought to the lowest Condition possible, as if lying on the Ground they did lick the dust like a serpent, they shall move out of their holes like worms of the earth; i.e. they shall be as contemptible as Worms, and shall be afraid to stir out of their lurking holes, peeping out first for fear, as the Worms put their Heads out of their holes, and if any thing offends them, presently pull 'em back again: For they shall be thoroughly afraid of the Lord (h) our God, and therefore also shall fear because of thee, i.e. the Jews (or Christians) themselves, as seeing God to appear so irresistibly in their Behalf and Favour. 18 Whereupon we may well cry out, who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. 19 He will turn again, he will have compassion upon us: he will subdue our iniquities, i.e. he will then so far subdue the Power of Sin and the Devil, that all the Members (i) of his Church shall be truly righteous, and thou wilt cast all their sins into the depths of the sea, i.e. remember them no more. 20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.

18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

19 He will turn again, he will have compassion upon us: he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

18. The prophet or Church's thanksgiving for God's gracious declaration in 17, in which God's glory is magnified not only above all supposed Gods but even above himself, in respect of his other glorious attributes compared with his mercy & faithfulness to all that trust in him.

+ The promises of God to Abraham at first were mercy, more mercy, but in respect to Jacob, truth: God's truth was engaged to make good to him & his posterity according to Abraham, what of his mercy was promised to Abraham & his seed. And thus perhaps Jacob is first mentioned as the immediate father of the Jewish Church. Abraham last as the father, not only of the Church but of all those of the Gentiles that should afterwards come in to the Church.

(h) Read Revel. 19. 18.--21. and 21. 3, 4. 22. &c. (i) Compare Mal. 4. 6.

NAHUM.

The P R E F A C E.

THO' *Nabum* be styled in the Title of his Prophecy an *Elkoshite*, yet Nothing can thence be determin'd at this Distance of Time, whether thereby be denoted his *Family*, or *Native place*; but the latter seems most probable. It is likewise Now Uncertain, supposing *Elkosh* to be the Native place of *Nabum*, where it was situated; whether in the Kingdom of *Judab* or *Israel*. However this is Reasonably Certain, that *Nabum* was an *Inhabitant of Judab*, when he had this Prophecy reveal'd to him.

This may Reasonably be inferr'd from several Contents of this Prophecy, which in all probability refer to the *State of Judab* under *Hezekiah*, when *Sennacherib* design'd an Invasion of his Kingdom. What is said Chap. I. 9. 11. can't be more Reasonably understood of Any One or Thing, than of *Sennacherib* and his design'd Invasion; as is explain'd in the Paraphrase. What is said Chap. I. 8, 9, 11, 12. can't be more Reasonably understood of any Particular, than of the *Overthrow of Sennacherib's Army by the Angel*. Lastly, What is contain'd Chap. I. 7. tho' it be express'd in general Terms, yet it is most applicable to good *Hezekiah*, who Remarkably put his Trust in the Lord when *Sennacherib* invaded him, (as appears even from what *Sennacherib* himself by *Rabshakeh* says of him *Isai*. 36. 14, 15, 16.) and who was not deceived by trusting so in God, for that the Lord was to him, as is here said, *a strong Hold in the day of Trouble*. And that Chap. I. 7. is particularly to be understood of *Hezekiah*, is confirm'd by Chap. I. latter part of v. 12. to end of v. 15. which can't be Reasonably so Appositely apply'd to any as to *Hezekiah's* being freed from his Subjection to the King of *Assyria*, as is more particularly explain'd in the Paraphrase concerning *Nabum*. See more in my General Discourse concerning All the Prophets, placed before my Paraphrase to *Isaiab*.

I.

Of the Family
and Country of
Nabum.

II.

Of the Time
of his Prophe-
cy, viz. in
the Reign of
Hezekiah.

NAHUM.

PARAPHRASE.

Common Version
corrected.

I.
The Inscript-
tion or Title.

Chap. I. **T**HE burden of Nineveh, set forth in the following book or Account of the vision of Nahum (a) the Elkoshite, wherein the following Prophecy was reveal'd to him concerning the Burdensome or most grievous Calamities, even the Utter Ruin, of Nineveh.

Chap. I.
THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

II.
Of GOD's jealousy of his Honour, Slowness to Anger, Power to punish his Enemies, and to preserve his good Servants.

2 God is jealous of his Honour and Glory, and therefore the Lord revengeth himself on such as any way affront or dishonour him; the Lord revengeth and is furious, that is, the Lord will take furious or severe vengeance on his adversaries; and tho' he do's not Always punish 'em Presently, yet he reserveth the Execution of his wrath for a proper time on his enemies. 3 Another Reason why the Lord do's not punish his Enemies presently is, because the Lord is slow to anger, as being Willing to see if Men will repent of their Wickedness or Dishonour done to him. And if after due Forbearance they will not, the Lord is likewise great in power above All others, and therefore will not at all acquit the wicked, how Great or Powerful soever they be, but on their Repentance. The Lord hath his way in the whirlwind, and in the storm, i. e. the Irresistible Power of God may be learn'd from the irresistible Force of Whirlwinds and Storms, which are caus'd by him; and the Supream Excellency of his Majesty may be learn'd from this, that the clouds are as the dust of his feet, i. e. that He is above the Clouds. 4 He rebuketh the sea, and maketh it dry, and drieth up i. e. can dry up all the rivers, as may be known from his making his people Israel to walk thro' the Red Sea on Dry ground, and afterwards thro' the River Jordan on

2 God is jealous, and the Lord revengeth, the Lord revengeth and is furious, the Lord will take vengeance on his adversaries; and he reserveth wrath for his enemies.

3 The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Basan languisheth, and Carmel, and the flower of Lebanon languisheth.

(a) See the Preface to this Prophecy.

Dry

A sublime description of the irresistible power & awful majesty of God, who is not ready to take immediate vengeance for the injuries done to his Church, it is in mercy that his enemies may repent & avoid that punishment which he who has all the powers of heaven & earth in subjection is able at any time to inflict upon the most mighty: as he declares he will now in a dreadful & exemplary manner upon Nineveh.

Common Version
corrected.

PARAPHRASE.

5 The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him.

8 But with an over-running flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time.

end of the Kingdom of Judah, as you have done Already of That of Israel, He, viz. God will make an utter end of Nineveh and therewith of the Assyrian Kingdom: affliction shall not rise up the second time, i. e. God will utterly destroy Nineveh and its Kingdom at One Blow, so as it shall never recover itself again, or stand in Need of

Dry ground. By reason of the Droughts God sees fit to send sometimes, Bashan languisheth, and Carmel, and the flower of Lebanon languisheth, i. e. the most fruitful Pastures want Grass, &c. 5 The mountains quake at him, and the hills melt, and the earth is burnt at his presence, as Mount Sinai of Old when God descended thereon in Fire and Thundering and Lightning; yea, (b) the world, and all that dwell or is therein, shall One day be burnt at God's special Presence or Command. 6 Who therefore of his Enemies can stand before his indignation? and who can abide in the fierceness of his anger? when his fury is or shall be poured out like fire, and the rocks are thrown down by him. 7 But on the other hand The Lord is good to his Faithful Servants; He will preserve them as a strong hold not to be taken by any Enemy in the day of trouble, and he knoweth them that trust in him and will preserve them. 8 But with an over-running flood he will make an utter end of the place thereof, and darkness shall pursue his enemies, i. e. As for his Enemies he will utterly destroy them, as a Flood that carries all before it; and Utter Destruction or Grievous Calamities usually and fitly denoted in Scripture by Darkness, shall fall on them.

9 What do ye imagine against the people of Judah or of the Lord, and so in effect against the Lord himself? Since Now in the Reign of good Hezekiah the Lord is duly Worship'd according to his Law, at least as to the Outward part of Divine Worship, and which lies under the Cognizance of the said King. Whereas you imagin to make an Utter

III.
The Utter End of the Assyrian Kingdom, and afore that the Destruction of Sennacherib's Forces is foretold.

ANNOTATIONS.

(b) This seems to me to be a plain Prophecy of the General Conflagration of this World, which shall be at Last; and consequently that the same was Not Unknown to the Prophets of Old Testament.

a Se-

PARAPHRASE.

Common Version
corrected.

While they are congregated together for tyrannical designs against the people of God; while they are intoxicated, as we say, with their wealth & greatness.

As Psalm 92. 7.

God turns his speech to the church to whom he promises an absolute & perpetual deliverance from the oppressions of the Assyrians:

IV. *And, not only* The Deliverance of Hezekiah from Sennacherib, and the future Prosperity of his Reign is foretold; as also the Murder of Sennacherib.

a Second Blow to put an End to It. 10 For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured i. e. As a bundle of Thorns which stick together, are Cast at Once into the Fire; and as Those who being dead Drunk, can't help or save themselves, when the House wherein they are is on Fire, so shall the King and all the Chief Men of Nineveh be destroy'd together, without being Able to save themselves, and that suddenly, as stubble fully dry is presently consum'd by the Fire. 11 There is one viz. Sennacherib come or coming out of thee, viz. Nineveh or the Kingdom of Assyria that imagineth evil against the (c) Lord: a wicked counsellor, i. e. One that sticks at Nothing to Carry on his Own Wicked and Ambitious Ends. 12 Thus saith the Lord, though they be quiet, i. e. tho' the Forces of Sennacherib after they have beaten the Egyptians and Ethiopians, shall be Quiet (d) or Free from Fear of any Enemy that may assault 'em, in the Behalf and Defence of of Judah; and likewise tho' the Forces of Sennacherib shall be many, even after their Defeat of the Egyptians and Ethiopians, yet thus suddenly as is denoted afore (v. 10) shall they be cut down, when he shall pass through, i. e. shall the said Forces be destroy'd by the (e) Angel which God shall send to pass thro' them for that purpose.

On the other hand, though I have afflicted thee, viz. Hezekiah and thy people of Judah, by letting Sennacherib thus invade and distress thy Kingdom hitherto, I will afflict thee no more in such manner, by the Assyrians or any other Enemy, during Hezekiah's Reign. 13 For now will I break his yoke from off thee, and will burst thy bonds in sunder, i. e. (f) I will entirely deliver Thee, Hezekiah, from paying Tribute or being any Other ways subject to the King of Assyria, or Any other King as long as thou livest. 14 Even the Lord hath given a commandment i. e. has decreed concerning thee, O Sennacherib King of Assyria, that no more of thy

10 For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

11 There is one come out of thee, that imagineth evil against the Lord: a wicked counsellor.

12 Thus saith the Lord, though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through: though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 Even the Lord hath given a commandment concerning thee, that no more of thy

(c) See v. 9. (d) Compare Isai. 20. 4. &c. and 36. 2. and 37. 8, 9.
(e) Isai. 37. 7, 36. (f) Read 2 Chron. 32. 22, 23.

Common Version
corrected.

PARAPHRASE.

name be sown: out of the house of thy gods will I cut off the graven image, and the molten image I will make thy grave, for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace: O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee, he is utterly cut off.

name be sown, *i. e.* thou shalt, after the Destruction of thy Army by the Angel in Judea, Never more perform any Noble exploit, so as again to render thy Name Famous: For out of the house of thy gods will I cut off or carry away the graven image, and the molten image I will make the Means of bringing thee to thy grave, *i. e.* while (g) thou art Worshipping thy Idol-god, thou shalt be kill'd, for thou art or shalt be vile or Abominable in my Sight, as for other Sins, so particularly for thy Blasphemies against me. 15 But as for Judah, Behold there shall be upon the mountains the feet of him that bringeth good tidings, that publisheth peace, *i. e.* there shall, after the Destruction of Sennacherib's Army by the Angel, and his Hasty Withdrawing thereon out of Judah with the small Remnant of his Forces, come Several to Mount Sion or Jerusalem, to bring the Glad News of the aforesaid Overthrow and Retreat of the Assyrians: Wherefore, O Judah, keep thy solemn feasts, perform thy vows (gg) which thou madest to God in the Time of thy Distress by Sennacherib; for the wicked Sennacherib, shall no more pass through thee after his foresaid Overthrow and Retreat, but he is utterly *i. e.* shall certainly be cut off, as is foretold in the foregoing Verse.

Chap. II.

1 He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loyns strong, fortify thy power mightily.

Chap. II. He that dasheth in pieces *i. e.* shall break down thy Walls and Houses, and kill thy Inhabitants, O Nineveh, is or shall certainly come up before thy face, or in thy Open View to besiege thee: Tho' thou keep the munition, watch the way, make thy loyns strong, fortify thy power mightily, *i. e.* Tho' thou makest Use of All the Power thou hast, and of All the Care that can be taken to defend thy Walls, and guard all places where the Enemy may most likely make his Way thro', and so take thee, yet

ANNOTATIONS.

(g) 1 King. 19. 37. (gg) What is here said, Very well agrees with what is foretold also by Micah Chap. 4. 13. viz. of Consecrating their Gain unto the Lord &c. For it was but Agreeable to Hezekiah's Piety, to Vow that he would Consecrate unto God a good Share of the Spoils of the Assyrians, if it pleas'd God to make 'em fall into his hands.

G

The words immediately preceding are second also Jer. 52. 7. where they respect ultimately a spiritual event, viz. deliverance from sin, wrought by Jesus Christ. In connection with the words above, they intimate that the end of temporal deliverance should be spiritual improvement: a

V. The Destruction of Nineveh is largely foretold and described. The words immediately preceding are second also Jer. 52. 7. where they respect ultimately a spiritual event, viz. deliverance from sin, wrought by Jesus Christ. In connection with the words above, they intimate that the end of temporal deliverance should be spiritual improvement: a

PARAPHRASE.

Common Version
corrected.

it shall *All be in Vain.* 2 For the Lord will return or avenge on thee the pride thy King Sennacherib shew'd against Jacob or Judah, and also the pride thy King Shalmaneser (b) shew'd against Israel: for the emptiers have emptied them out, and marred their vine-branches, *i. e. the Forces under the two said Assyrian Kings have plunder'd and spoil'd Judah and Israel, as much as they could.* 3 The (i) shield of his mighty men is made red with Blood, the valiant men are so besmear'd or cover'd All over with Blood, as if they were in scarlet: the chariots shall be with flaming torches in the day of his preparation, *i. e. the War-Chariots shall be driven so hastily up and down on the Stones, that they shall continually almost strike Fire, and the Launces or Spears &c. made of fir-trees shall be terribly shaken.* 4 The War chariots shall rage *i. e. be drove Hastily, or the Warriors therein shall fight furiously in the streets, after the Enemy have got into the City:* they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings, by reason of the Iron about their Wheels striking Fire so, Often and Much. 5 He shall recount his worthies, *i. e. The Besieging or Besieg'd or Both Kings shall pick out their Best Soldiers to engage in any Hazardous Point.* They shall stumble in their walk, either out of Eagerness to storm the Wall when a Breach is made therein, or out of Eagerness to flee from the Enemy that has pass'd the Breach of the Wall: They shall make haste to the wall thereof, on one Side to defend it and on the other to besiege it, and the defence thereof shall be prepared on the part of the Besieg'd, or a Covering whereby Besiegers were wont to shelter and defend their Battering Instruments, shall be prepar'd on the other Side. 6 But at last the Besiegers shall prevail, and the gates of Nineveh which were defended by the rivers or several Streams of the Tigris shall be opened to them, and they shall take and de-

2 For the Lord * will return the pride against Jacob, and the pride against Israel: for the emptiers have emptied them out, and marred their vine-branches.

3 The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

5 He shall recount his worthies: they shall stumble in their walk: they shall make haste to the wall thereof, and the defence shall be prepared.

6 The gates of the rivers shall be opened, and the

ANNOTATIONS.

(b) 2 King. 17. 3. &c. (i) What is here said, is Capable of being understood either of the Besieg'd Slain, or of the Besiegers Slaying.

frey

Common Version
corrected.

PARAPHRASE.

palace shall be dissolved.

7 And Huzzab shall be led away captive, she shall be brought up and her maids shall lead her as with the voice of doves, tabring upon their breasts.

8 Tho' Nineveh is from of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back.

9 Take ye the spoil of silver, take the spoil of gold: even there is none end of the store, and glory out of all the pleasant furniture.

10 She is empty, and void, and waste, and the heart melteth, and the knees smite together, and much pain is in all loyns, and the faces of them all gather blackness.

stroy All the City, even the palace shall be dissolv'd, being either Burnt, or what would not take Fire, otherwise destroy'd. 7 And the Inhabitants of Huzzab or Nineveh which thought her self so Establish'd, (k) as that she could never be Overcome, shall be led away captive, she shall be brought up into the Countries of her Conquerors viz. of the then Madian and Babylonian Kings; and her maids shall lead her as with the voice of doves, i. e. with a mournful Voice, tabring or beating upon their breasts for Grief: Where by her Maids are denoted the Inhabitants of other Cities and Towns subject to Nineveh, who should be carried away Captive with the Ninevites. 8 Tho' Nineveh is from of old like a pool of water, i. e. surrounded with the River Tigris, or large Channels into which the Water of the said River is let, and so is a great Defence to the City, and tho' it be very populous; yet they of Nineveh shall be overcome and flee away from their Enemies: Stand, stand, shall they who are the Commanders of the Soldiers that defend the Walls of the City, cry to their Soldiers when they begin to flee; but none of 'em shall so much as look back for Fear or Baseness, as not caring what becomes of Nineveh being (l) Mercenary Soldiers. 9 Thus take ye i. e. ye their Enemies viz. Medes and Babylonians shall take the spoil of silver, and shall take the spoil of gold that is in Nineveh; and that in Vast quantity: for even there is none end of the store, and of the glory arising out of all the pleasant furniture, i. e. of the very Rich and Glorious or Fine Furniture, which is to be found in Nineveh. 10 Thus She viz. Nineveh is or shall be empty and void of all Inhabitants and Goods, and laid waste; and the heart of the Ninevites melteth, i. e. shall melt for fear, and the knees smite together, and much pain is in all loyns, and the faces of them all gather blackness, i. e. shall become Pale and Ghastly for Fear. 11 Then shall other Nations say

ANNOTATIONS.

(k) So the Hebrew Word Huzzab imports. (l) Compare Chap. 3. 16, 17, as explain'd in the Paraphrase.

PARAPHRASE.

Common Version
corrected.

by way of Taunt or Triumph or Admiration at the Destruction of Nineveh, Where now is the dwelling of the lions, and the feeding-place of the young lions? where the lion, even the old lion walked, and the lions whelp, and none made them afraid. 12. The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. *i. e. Where now is the Stately Palace of the King of Assyria, and also the Stately Houses of his Princes or Great Men, who like so many Lions did prey on other Countries, and subdue and spoil 'em, and bring the Spoils thereof to Nineveh, in such Vast quantities as to fill many Places with the Store of such Spoils laid up; and who Once fear'd no other Power.* 13. But such their Destruction, how little soever fear'd by them, shall come on 'em: for Behold, I am or will be Then against thee, Nineveh, saith the Lord of hosts, and I will cause her Enemies to burn her chariots of War &c. in the Fire together with the City, which shall make a Great smoke, and the sword shall devour thy young lions, *i. e. the Children of the King of Assyria and of his Princes or Nobles, and I will cut off thy prey from the earth, i. e. thou shalt no more have power to prey on any other City or Country, and the voice of thy messengers shall no more be heard. i. e. Thy Kingdom shall be put to an End, so as thou shalt no more have a King, to send out his Commands or Edicts by Messengers to Conquer'd Countries, or Embassies to other Kings.* Chap. III. Wo to the bloody city, *i. e. to Nineveh, for like as her King and Princes have fill'd other Cities with Blood, so shall She be fill'd likewise with Blood: It is all full of lies, and robbery, i. e. Her Kings and Princes have no Regard to Truth or their Words, but will do any thing to carry on their Ambitious Ends and Conquests, so that the Spoils they take from conquer'd People may justly be look'd on as no other than so many Robberies: the prey departeth not, i. e. yet they are still carrying on their Conquests, and never cease to get new Spoils from such as they newly conquer.* But the

Time

11 Where is the dwelling of the lions, and the feeding-place of the young lions? where the lion, even the old lion walked, and the lions whelp, and none made them afraid.

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions, and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

Chap. III.

Wo to the bloody city, it is all full of lies, and robbery, the prey departeth not.

*She is a city of blood,
an official relation to
Babylon's bloody
sins and avenge
2 Kings 18 Ch.*

Common Version
corrected

PARAPHRASE.

1 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword, and the glittering spear, and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses: they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I am against thee, saith the Lord of hosts, and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.

Time will come when it will be their turn to suffer in like manner, and that Nineveh shall be taken and plunder'd and destroy'd. 2 Methinks I bear Already all the Tokens of the Conquering Enemy coming against Nineveh, viz. The noise of a whip or Whips lashing the Horses that draw the War Chariots to put them on, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. 3 Methinks I see how the Horseman (or Horsemen) of the Enemy lifteth up both the bright sword, and the glittering spear, and there is a multitude of slain Ninevites or Assyrians, and a great number of carcases; and there is none end of their corpses: they lye so thick that they can't go but must stumble on their corpses. 4 Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts, i. e. Because as a Well-favoured Harlot entices Men by her Beauty to commit wickedness with her, so Nineveh (m) by reason of her Greatness and Power entices others to commit Idolatry in worshipping her Idols or the like; Or else as she is the Mistress of the many Nations subject to her, so she does use her Authority or Power to force such as she can't entice, to give themselves and their Families up to her Idolatrous worship, and so she does as it were, (n) sell such to work such wickedness, as may be justly stiled Spiritual Whoredom and Witchcraft; of which Nineveh her self thus becomes a great Mistress or Promotress. 5 For these Reasons, Behold, I am against thee, saith the Lord of hosts, and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame, i. e. I will cause thy Inhabitants to be led away captive, and as such to be strip'd naked, in order to expose them the more to shame, in the Countries to which they are led away. 6 And will cast abominable filth upon thee, and make thee vile, and will set thee as a

Meaning is, that the soldiers of the Assyrians to require satisfaction over other nations by an ostentatious display of power & cruelty, they promised, sold their goods & rights to commit their sins, to debilitate their strength & exhaust their wealth.

(m) See 2 King. 16. 10, &c. (n) Compare 1 King. 21. 25. gazing-

PARAPHRASE.

Common Version
corrected.

gazing-stock. 7 And it shall come to pass that all they that look upon thee, shall flee from thee, *as being frightened with the sight of thy dismal Condition*, and say, Nineveh is laid waste, who will bemoan her; or stir to help her? Whence shall I seek comforters for thee? *i. e. There shall be no People willing or able to help her.* 8 Art thou better *i. e. stronger* than (o) populous No, call'd by the Greeks Thebes and Diospolis, that was situate among the rivers, *i. e. the Streams of the Nile which are as large as so many Rivers*, that had the waters round about it, whose rampart was the sea, and her wall was from the sea; *i. e. Besides the Streams of the Nile, there seem to have been made vast Receptacles of Water, so large as to be call'd Seas according to the Hebrew way of speaking, which added still greater Defence to No.* 9 Ethiopia and Egypt were her strength; *Sevechus the then King of Egypt being an Ethiopian by Descent, and so Egypt and Ethiopia being then as one Country and mutually helping each other; and it was infinite, i. e. the Strength of No was very great, as great as Humane Power could make it; for (p) Put and Lubim were thy helpers, i. e. two other large Nations in Africa and lying West of Egypt assisted the Egyptians in defending No, as well as did the Ethiopians.* 10 Yet was she viz. No, taken, and that as seems probable by Sennacherib then King of Assyria, and her Inhabitants, carried away, thus she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they viz. the conquering Enemy cast lots for to decide which of her honourable men should fall to their respective Shares for Captives, and all her great men were bound in chains. 11 And as thy King Sennacherib did thus to No, so Thou Nineveh also shalt be drunken, (q) *i. e. shalt be no more able to defend thy*

7 And it shall come to pass *that* all they that look upon thee, shall flee from thee, and say, Nineveh is laid waste, who will bemoan her? Whence shall I seek comforters for thee?

8 Art thou better than populous No, that was situate among the rivers, *that had the waters round about it, whose rampart was the sea, and her wall was from the sea?*

9 Ethiopia and Egypt were her strength, and *it was* infinite, Put and Lubim were thy helpers.

10 Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be drunken:

ANNOTATIONS.

(o) Read Dean Prideaux's Connection of O. and N. T. Part 1. B. 1. under the fifteenth Year of Hezekiah; and my Historical Geography of O. and N. T. Vol. 2. Chap. 1. § 4. (p) See my Historical Geography of O. and N. T. Vol. 1. Chap. 3. Sect. 4. Sect. 26. and Vol. 3. Chap. 3. Sect. 11. (q) Compare Chap. 1. 10.

self

Common Version
corrected.

PARAPHRASE.

thou shalt be hid,
thou also shalt
seek strength, be-
cause of the ene-
my.

12 All thy strong
holds shall be like
fig-trees with the
first-ripe figs: if
they be shaken,
they shall even
fall into the mouth
of the eater.

13 Behold, thy
people in the midst
of thee are wo-
men: the gates of
thy land shall be
set wide open un-
to thine enemies,
the fire shall de-
vour thy bars.

14 Draw thee
waters for the
siege, fortify thy
strong holds: go
into clay, and tread
the mortar, make
strong the brick-
kiln.

15 There shall
the fire devour
thee: the sword
shall cut thee off:
it shall eat thee up
like the canker-
worm: make thy

self against an Enemy that shall come upon thee,
than a Drunkard, that can neither go nor stand, can
defend himself: thou shalt be hid, i. e. quite de-
stroy'd so as there shall remain no Appearance of
thee as a City: Thou also shalt seek to others for
strength or Help because of the enemy, but in
vain. 12 All thy strong holds shall be like fig-
trees with the first-ripe figs: if they be shaken,
they shall even fall into the mouth of the eater:
Even so shall thy strong Holds fall into the Hands of
thy Enemy, as soon as they assault them. 13 For
Behold, thy people in the midst of thee are or
shall be as Fearful and Unable to resist the Enemy,
as if they were all women: Instead of thy Soldiers
making a manly Resistance and defending thy Walls
to the Utmost, after an Assault or two made by the
Enemy, they shall be so terrify'd, as in hopes to ob-
tain Mercy thereby, at least so far as to spare their
Lives, by them the Gates of the several fortify'd
Cities or other Places in thy land shall be set wide
open unto thine enemies, the fire shall devour
thy bars, i. e. and the Enemy on their Entrance in-
to the said Places shall set on Fire the great Wood-
en Bars of the said Gates, and all other thy For-
tifications, so as that they may be of no more use
to thee. 14 Thou may'st draw thee waters for to
keep in Cisterns and to drink, during the siege, if
it should prove long, and thy Enemy should find
means to deprive thee from coming at any Water
out of the River Tigris or the like: Thou may'st
fortifie anew such Places of thy strong holds as
want Repair; and to this end thou may'st go into
the clay, and tread the mortar made of the said
Clay, in order to fit it to make Bricks of, and may'st
make strong the Fire of the brick kiln, that the
Bricks being thoroughly burnt may be the Harder
and so the Better for Fortifications. 15 But all
this shall be in vain: For There or then, while
thou art making or burning thy Bricks, shall the
fire caus'd by the Enemy devour thee, being taken
by the said Enemy: the sword shall cut thee off:
it shall eat thee up like the canker-worm eats up
Plants

PARAPHRASE.

Common Version
corrected.

Plants; tho' thou make thy self i. e. Soldiery many as the canker-worm; tho' thou make thy self many as the locusts are wont to be. 16 Thou hast i. e. shalt have multiplied thy merchants or Mercenary Soldiers above the stars of heaven, i. e. Tho' thou shalt hire innumerable Multitudes of Foreign Soldiers they shall avail thee nothing: For as the canker-worm spoileth or eats all where it comes, and then flieth away to another Place: So shall thy hired Soldiers serve thee: As soon as they have got from thee what they can, they shall leave thy Interest, or fight no more in thy Defence; but either flee home from thy Conquering Enemy, or go over to him for new Gain. 17 Thy Crowned i. e. The Kings or Princes which are hired to assist thee, are as the locusts, and thy captains as the great graf-hoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are. For in like Manner whatever Assurances the said Crown'd Heads and Captains may give thee of their Help and Service, while there is no Danger; yet when thy Enemy is come against thee, and thy said Mercenaries should engage themselves in the Heat of the Battel against thy Enemies, they will leave thee in the Lurch, retiring with their Forces home, or going over to thy Enemy, but which of 'em thou shalt not be able to discover. 18 Thy shepherds i. e. Princes or Chief Commanders shall slumber i. e. not take due Care of their Trust, O king of Assyria, but shall act like Men half asleep, or insatuated by God's just Judgment. And by the aforesaid Means thy nobles shall dwell in the dust or be slain; and thy people i. e. Common Soldiers and other Common People is or shall be scatter'd upon the mountains for their Safety by avoiding the Enemy, and no man gathereth them, i. e. there shall no Great Person or Commander be left to get them again together, and so to rendezvous them Anew, and make a fresh Attempt on the Enemy. 19 Thus there is, or shall be no healing of thy bruise: thy wound is grievous; i. e. Thy Overthrow shall be so

self many as
the canker-worm,
make thy self ma-
ny as the locusts.

16 Thou hast
multiplied thy
merchants above
the stars of hea-
ven: the canker-
worm spoileth and
flieth away.

17 Thy crown-
ed are as the lo-
custs, and thy cap-
tains as the great
graf-hoppers which
camp in the hedges
in the cold day,
but when the sun
ariseth they flee a-
way, and their
place is not known
where they are.

18 Thy shep-
herds slumber, O
king of Assyria:
thy nobles shall
dwell in the dust:
thy people is scat-
tered upon the
mountains, and
no man gathereth
them.

19 There is no
healing of thy
bruise: thy wound
is grievous: all

*Thou who hast made sup-
ported thyself by
her commerce & war
by their wealth & in-
test a support & main-
ment to her state,
shall now desert her,
& her establishment
is a mere.*

Common Version
corrected.

PARAPHRASE.

that hear the bruit of thee, shall clap their hands over thee; for upon whom hath not thy wickedness passed continually? *so great, as never to be recover'd; all that hear the bruit or Report of thy Enemies having thus quite overthrown thee, shall clap their hands over thee for Joy of thy being thus at last repaid in the same Cruel manner, as thou usest to deal with others; for upon whom that thou hast been able to conquer or attack, hath not thy wickedness passed continually? either Proudly and Cruelly using those thou hast conquer'd, or else using All Wicked Means to bring under Thee, such as thou hadst not Already Conquer'd. But especially for thy Proud and Cruel Usage of those of the Kingdom of Israel, whom God for their Sins deliver'd into Thy Hands; and for thy evil Designs against those of Judah (r) and thy Blasphemies against God himself, shall thy Final Destruction, O Nineveh, here foretold, be brought on Thee by the God of Israel.*

(r) See Chap. 1. 9. and 2 Kings 19. 10, &c.

HABAKKUK.

The PREFACE.

AS to the Time when *Habakkuk* prophecy'd, the most probable Opinion seems to me to be, that it was in the Reign of Good *Josiah*. His Prophecy against the Wickedness and Oppression of the Innocent or Pious by those in Power, as Ch. I. 2. &c. tho' at First it appears an Unanswerable Objection against his Prophecy in *Josiah's* Reign, yet it quite vanishes when it is consider'd, that it is no other than what is usual for the Prophets, in the Reign of a Good King, to speak of the *Wickedness* of a *succeeding* Reign, and *vice versa*. As I have more than once already taken Notice of in proper Places. I add here, that it is usual in such Cases for the Prophets to represent the *Wickedness* they are speaking of as *Present*, tho' it was to be *Future*, either because in the *Visions* they had, the said *Wickedness* was represented to them as *Present*, or else they were so *Affected* with the *Fore-sight* of it, that they were out of their great Piety no less Concern'd than if it were then *Present*. Besides it is Evident, that the Prophets do frequently speak of their whole Nation under their own Person. Which Particulars

H

being

I.

Habakkuk most probably did Prophecy in the Reign of *Josiah*. And the Objections thereto answer'd.

being observ'd, it clearly follows, that what *Habakkuk* says Chap. I. 2. *How long shall I cry, &c.* and v. 3. *Why dost thou shew ME Iniquity, and cause ME to behold Grievance, &c.* do by no Means afford any solid Argument, that the *Iniquity which he saw*, and of which *he cryed* unto God, was *Actually* then committed, in the *Reign when he deliver'd* this Prophecy. Nay, the Expression of *SHEWING him Iniquity, &c.* may very well be understood of God's *shewing* him the same in a *Vision*. And that he did *Only so*, will be further confirm'd, if not put beyond all reasonable Doubt by what follows.

II. At the very End of *Habakkuk's Prayer or Psalm* or of Chap. 3. there is this Direction, *To the chief Singer (or Musician) on my (Neginoth or) stringed Instruments*: Which is the very same that is to be found in the Titles of many of the Psalms of *David*, as Psal. 4, 6, 54, 55, &c. And therefore what *more Rational* Account can be given of the said Direction at the End of *Habakkuk's Prayer*, than that the *Intent thereof* was the *same with the Intent* of the very same Direction prefix'd to the foremention'd Psalms, and given by the *Hand of a Person in like Authority*. Now it is Certain that the Intent of the Direction to the foresaid Psalms of *David* was, that they should be *used in the publick Service of the Temple*, and that the said Direction was given by *David himself as King*. Wherefore it is most Reasonable to suppose, that the same Direction was here added to the *Psalm of Habakkuk* for the same Intent, viz. that it should be *used in the publick Service of the Temple*, and that the said Direction was added by a *Like Hand or Authority*, viz. of the *King of Judah then Reigning*, and consequently of *Josiah*. For it can't be reasonably suppos'd that either his *Wicked Father* or *Sons* would have given such a Direction. And it is no less Unreasonable to suppose, that *Habakkuk* gave such a Direction Himself.

II.
The same confirm'd by the Direction added to the End of *Habakkuk's Prayer or Psalm*.

HABAKKUK.

Common Version
corrected.

PARAPHRASE.

Chap. I.
THE burden
which Ha-
bakkuk the pro-
phet did see.

2 O Lord, how
long shall I cry, and
thou wilt not hear!
even cry out unto
thee of violence,
and thou wilt not
save!

3 Why dost thou
shew me iniquity,
and cause me to be-
hold grievance?
for spoiling and
violence are before
me: and there are
that raise up strife
and contention.

4 Therefore the
law is slack'd, and
judgment doth
never go forth: for
the wicked doth
compass about the
righteous: there-
fore wrong judg-
ment proceedeth.

5 Behold ye a-
mong the heathen,
and regard, and
wonder marvel-
lously: for I will
work a work in
your days, which
ye will not believe,
though it be told
you.

Chap. I. **T**HE burden *i. e.* Prophecy con-
taining the Burdensome or Grievous
Calamities, that should first befall
Judah for their Sins by the Chaldeans and Babylo-
nians, and afterwards the Chaldeans themselves for
their Pride and other Sins, which Prophecy was
made known to Habakkuk the prophet in a Vision
which he did see.

2 O Lord, how long shall I cry, and thou wilt
not hear! even cry out unto thee of violence (a)
used toward the Innocent or Oppress'd, and thou wilt
not save them that are so oppress'd! 3 Why dost
thou shew me iniquity, or permit me to see such
Iniquity, and cause me to behold the grievance of
the Oppress'd? for daily Instances of spoiling and
violence are before me: and there are that con-
tinually raise up strife and contention by their un-
just Practices. 4 Therefore viz. to favour the un-
just Strife which is rais'd by Men in Power against
Others whom they have a Mind to oppress, the law
is slack'd, and judgment doth never go forth, *i. e.*
the Law is never duly put in Execution, or Justice
done: for the wicked or such as have no Lawful
Reason so to do, doth compass about or oppresses under
the Colour of Law, or for Want of Justice being duly
done, the righteous, or him who has the Law on his
Side in Reality. And therefore to colour the Op-
pression of the Righteous by such Wicked Persons,
wrong judgment proceedeth, *i. e.* Justice is per-
verted. Such will be the sad State of Judah in the
Reigns of the wicked Kings that succeed good Josiah.
5 For which their enormous Oppression and other Sins,
Behold ye among the heathen, and regard, and
wonder marvellously: for I will work a work in
your days, which ye will not believe, though it

I.
The Title.

II.
Judah is
threatened with
Captivity by
the Chaldeans,
for the wicked
Reigns of the
Kings that
should succeed
good Josiah.

*This complaint
of the prophet's
doth not pro-
ceed from any
enmity to his
nation, or desire
to see them vi-
sited by Divine
judgments: but
from a pure zeal for the
glory of God, which he con-
sidered as injured by the
neglect & contempt of his
holy Law.*

*God will vindicate
his honour, insulted
by the heathen nations
through the wickedness
of his people. I will work
an extraordinary
& dissolution at the Jews*

(a) See the Preface to this Prophecy of Habakkuk.

H 2

be

*experienced from the Babylonians, seemed marvellous & incredible to such as
considered the mighty deliverances & prosperity this people had hitherto ob-
tained. Is. Lxxv. 4 & 12.*

PARAPHRASE.

Common Version
corrected.

be told you. 6 For lo I raise up the Chaldeans or Babylonians, that bitter *i. e.* Cruel or Warlike and hasty nation, *i. e.* Vigorous in executing their Designs, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs, *i. e.* shall conquer all Judah. 7 They are terrible and dreadful: from them shall proceed the judgment of these of Judah, and the captivity of these, *i. e.* God shall make use of the Chaldeans to be his Instruments to punish those of Judah for their obstinate Impiety. 8 Their horses also are swifter than the leopards, and are more fierce than the evening (*b*) wolves: and their horsemen shall spread themselves, and their horsemen shall come from far, *i. e.* from Countries far distant One from the Other: they shall fly on their Enemy, as the eagle that is very Hungry and so halteth to eat, flies on his Prey. 9 They shall come all not only the King himself Nebuchadnezzar, but also his Generals and all the common Soldiers, with full Intention for to use violence, or punish the Kings of Judah and their People for their Perfidiousness (*c*) to the highest Degree. Accordingly their faces shall sup up as the east-wind, *i. e.* They shall destroy all before 'em, even at last Jerusalem and the Temple it self, as the East-wind blasts all in its Way. And they shall gather the captivity as the sand, (*d*) *i. e.* they shall lead away a vast Number Captive. 10 And they shall scoff at or make a Scoff of the Kings of Judah against whom they shall come, quickly conquering 'em, and binding 'em in Chains, and carrying 'em to Babylon; and in like manner the Princes (*e*) of Judah shall be a scorn unto them, being kill'd or carried Captive: They shall deride *i. e.* easily overcome as Weak every strong hold, (*f*) even the Wall or Fortifications of Jerusalem it self and the Temple: for they shall heap dust and take it, *i. e.* cast up Works so as to annoy and distress those that defend the City, by which means they shall

6 For lo I raise up the Chaldeans, that bitter and hasty nation, which shall march thro' the breadth of the land, to possess the dwelling places that are not theirs.

7 They are terrible and dreadful: from them shall proceed the judgment of these, and the captivity of these.

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far, they shall fly as the eagle that halteth to eat.

9 They shall come all for violence: their faces shall sup up as the east-wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold, for they shall heap dust and take it.

(b) Read my Paraphrase on Zeph. 3. 3. (c) See 2 Kings 24. 1, 20. (d) Compare 2 Kings 24. 12, 16. and 25. 7, 11. (e) 2 Kings 24. 12, 24, 15. and 25. 6. 7, 18, 19, &c. (f) 2 Kings 24. 11, 12. and 25. 4, 9, 10, &c.

take

Common Version
corrected.

PARAPHRASE.

take and destroy Jerusalem it self and also the very Temple. The Golden and other Vessels whereof Nebuchadnezzar shall cause to be carried (g) to Babylon, and laid up in the Treasure-house of his God, as if it was Owing to the Power of his said God that he had conquer'd Judah. But of this his Mistake (h) Nebuchadnezzar shall be afterwards convinc'd more than once, and acknowledge the God of Israel to be the God of Gods, and Lord of Kings, &c. as also that he

11 Afterwards shall his mind change, and he shall transgress, and offend, imputing this his power unto his god.

11 Notwithstanding all which, Afterwards shall his mind change, viz. the Mind of Belshazzar (i) a succeeding King of Babylon, and he shall transgress having no Regard to the Documents or Instructions vouchsafed to Nebuchadnezzar by Daniel, and shall offend by making use of the Vessels of God's Temple to drink in on a Festival in Honour (k) to his Idol-god, thereby imputing this his power i. e. the Power whereby Nebuchadnezzar conquer'd Judah and brought away the said Vessels, and the Power whereby he still had the Dominion of Judah and those Vessels of the Temple for his Use, unto his God Belus or Bel. For which Reason more particularly, among several others mention'd Chap. 2. 5. &c. God shall put an End to the Babylonian Empire by (l) the Death of the said Belshazzar and his Princes, while they are so Abusing and Profaning the Vessels of God's Temple, as is more fully foretold in Chap. 2. 6. &c.

12 Art thou not from everlasting, O Lord my God, mine holy One? we shall not die: O Lord, thou hast ordained them for judgment, and O mighty God, thou hast established them for correction.

12 Art thou not from everlasting, and therefore Omnipotent or canst do as thou wilt, O Lord my God! Art not thou mine Holy One, i. e. a God of Truth as well as of all other Holy Perfections? On the Consideration of these thy Divine Attributes it is, that notwithstanding thy sore but just Judgments afore denounced against Us of Judah for our National Sins, yet I trust or rather do not at all doubt, but that we shall not die, i. e. The whole Nation shall not be cut off, or so scatter'd and lost, as to have no known Remainder of it preserv'd through all succeeding Generations, to whom thy Promises made to our Forefathers shall all be made good in their due Time. By what thou hast revealed unto me (in the foregoing part of this Chapt.) O Lord, I under-

III.

The Prophet humbly de-
sires to be sa-
tisfy'd as to
the Reason of
God's intend-
ing to punish
the Jews by the
Chaldeans, who
were worse
than the Jews.

ANNOTATIONS.

(g) 2 Kings 24. 13. and Dan. 1. 2. (h) See Dan. 2. 46 47. &c. and Dan. 4. 2. 3. 34, 35. &c. (i) Dan. 5. 2, &c. (k) What is here said by Habakkuk of the King of Babylon offending by imputing his Power to his God, makes it very reasonable to me to understand Belshazzar's Feast to be one kept in honour to the Chief God of the Babylonians, viz. Bel or Belus. (l) Dan. 5. 30, 31.

Stand

13 The prophet establisheth it as a fixed principle which ought never to be receded from in our enquiries into the Divine proceedings that God is as perfect holiness & impartial justice &c. Psal. 73. 1 Rom. 3. 4.

stand that thou hast ordain'd them, viz. the Chaldeans for to execute thy Judgment on Judah; and, O mighty God, thou hast established them, or made the Chaldeans so Powerful, for to be the Instruments of thy Correction of the Jews. 13 But since Thou art of purer eyes than to behold evil, and canst not look on iniquity in any People without being displeased thereat justly: wherefore lookest thou upon them viz. the Chaldeans that deal treacherously with thee, as being Idolaters as well as Guilty of other Sins, which Common Reason is sufficient to teach 'em that they are Sins, and holdest thy tongue i. e. dost not shew thy dislike of such Wickedness as is done when the wicked Chaldean devoureth the man that is more righteous than he? 14 And makest many men to be taken by the conquering Chaldeans, as easie as the fishes of the sea are taken by Fishermen, even as the creeping things, or Fish that have no ruler over them, to guide them for their Safety, or to defend them, are taken. 15 They viz. The Chaldeans subdue All the Nations they invade, just as Fishermen take up all of them i. e. of the Fish that come in their way with the angle: or else they catch them in their net, and gather them in their drag; therefore they rejoyce and are glad. 16 Therefore they viz. the Chaldeans shall ascribe (m) their Conquests to their own Power and Prudence, &c. just as if Fishermen should sacrifice unto their net, and burn incense unto their drag: because by them their portion is fat, and their meat plenteous. 17 Shall they viz. the Chaldeans, therefore viz. because they thus impiously ascribe their Conquests to their own Power or Skill in War, be permitted to go on, and empty or spoil Countries, as Fishermen empty their net of the Fish caught therein, and wilt thou not force them to spare or cease continually to slay the nations? Gracious and Just Lord God, I am at a great Loss how to account for thy permitting thus the Chaldeans to conquer others, when they themselves are as Wicked or more Wicked than those they conquer. However I doubt not but in All this Thou attest

13 Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things that have no ruler over them?

15 They take up all of them with the angle: they catch them in their net, and gather them in their drag; therefore they rejoyce and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag: because by them their portion is fat, and their meat plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

(m) See Dan. 4. 17, 25, 30.

Common Version
corrected.

PARAPHRASE.

Chap. II.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer, as to what I have argued.

like, as it is Usual, I say, in such Cases for the Watchman to stand continually on his watch, or looking out of the Watch-tower, to see when the Messenger comes, that the Message brought by him may be received as soon as possible: So I will carefully and humbly watch or wait till the Lord returns me an Answer to my fore-said Objection against the Proceedings of his Providence contain'd Chap. I. 12. 17.

2 And the Lord answered me, and said, write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come, it will not tarry.

foretold in the said Prophecy shall be made true by the Event: though it tarry, viz: the fulfilling of the Promises therein contained shall be a very long time, yet do thou and others wait for it, because it will surely come, or be fulfilled in its due Time

4 Behold, his soul which is lifted up, is not up-

most Justly, tho' the Proceedings of thy Providence is above my weak Comprehension. Chap. II. Therefore it becomes me, I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer, as to what I have argued concerning the seeming Unequalness of thy making the Chaldeans to be thy Instruments of Punishing the Jews: i. e. As it is usual for a Watchman (n) who is set to watch and give Notice when any Messenger that is sent to a King on a Special Errand or the

2 And or after some Time the Lord answered me, and said, write the Prophecy vouchsaf'd to thee in this vision, and which follows from v. 5. inclusively to the end of the Chapter, and make it viz. the Writing thereof so plain upon the tables it is writ on that he may run that readeth it, i. e. it be easily and quickly read. 3 I order thee to write it, for that the said vision is yet for an appointed time, i. e. is not presently to be fulfilled but in its due time; and tho' it be a considerable Time before it shall wholly be fulfill'd, viz. from the Days of Josiah to the end of Zedekiah's Reign and more, before it will be quite fulfill'd, yet it shall not prove a false Prophecy, but at the end or appointed time it shall speak, and not lie, i. e. what is spoken or

foretold in the said Prophecy shall be made true by the Event: though it tarry, viz: the fulfilling of the Promises therein contained shall be a very long time, yet do thou and others wait for it, because it will surely come, or be fulfilled in its due Time every part thereof. And some part of it will not tarry, but begin to be fulfill'd quickly, viz. in the reign of Josiah's Son (o) Jeboiakim. 4 Behold, his soul which is so lifted up as that he will not believe this Prophecy, and humbly wait for the Deli-

He will wait with patience grounded on hope, for some prophetic revelation, that may inform his mind, & enable him to give to others labouring under the same difficulty, an answer of satisfaction.

IV.
God's Answer to the Prophet.

This is tarry in respect of their desires, it shall not tarry in respect of God's decree.

(n) See 2 Sam. 11. 24, 25, &c. and 2 King 9. 17, &c. (o) 2 Kings 24. 1.

PARAPHRASE.

Common Version
corrected.

verance and Mercies therein promised to the Jews after their Captivity, the Soul of such an one is not upright in him: And therefore because he draws (p) back from believing this my Word, and betakes himself to wrong Means for his Safety, My Soul shall have no Pleasure in him, and he shall perish: but the just shall live i. e. be preserved thro' all Dangers and partake of the Blessings here foretold by reason or as a Reward of his faith, i. e. Firm Belief of what is here foretold, and thereon living in a Sincere Obedience to and Trust in me.

V. The Destruction of Babylon is foretold, and of its Kingdom.

5 To come now to the Vision it self (mentioned v. 2, 3.) which will be enough to satisfy thee as to the Equality or Justice of my Proceedings, in letting the Chaldeans to conquer and carry Judah away Captive: For as I do this to punish the Jews for their Sins, so afterwards I will punish the Chaldeans themselves for their Sins: Which as they are greater than the Jews, so shall my Punishment of the Chaldeans be so much greater than that of the Jews; and so my Justice clear'd and thy Objection (Chap. I. v. 12-17) quite taken away. The Prophecy I am about to reveal to thee, shall begin with what I just mentioned in the very end of the First Prophecy, viz Chap. I. 11. There I told thee that the Mind of the King of Babylon, in whose Reign I will punish the Babylonians by putting an utter end to their Kingdom, viz. the Mind of Belshazzar shall be changed from that of his Ancestor Nebuchadnezzar, so as that he shall not acknowledge me to be the Supreme Lord of the World, and reverence me as Such, as did Nebuchadnezzar; but shall (as afore, Chap. I. 11.) Offend imputing his Power unto his God: Now verily because he shall transgress by wine: i. e. Belshazzar shall in a most high Manner offend God by prophaning the Vessels of his Temple in drinking Wine out of them in honour to his Idols; because he is or shall be a proud man, neither keepeth his Desires or his Forces at home, or is content with his own proper Kingdom; but one who enlargeth his desire as the grave, and is as death, or cannot be satisfy'd with the large Dominions he has of his own, but gathereth unto him all nations, and heapeth unto him all people; i. e. conquers

5 (*) Now verily because he shall transgress by wine, he shall be a proud man, neither keepeth at home, who enlargeth his desire as the grave, and is as death, or cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all People:

ANNOTATIONS.

(p) This is according to the Rend'ring of the Septuagint, which being follow'd by St. Paul, Heb. 10. 38. is therefore Doubtless a true Interpretation or Meaning of the Text. And indeed tho' the present Reading of the Hebrew differs as to the Words themselves, yet the Meaning of the Hebrew as now Read or Pointed comes to the same with the Rend'ring of the Septuagint follow'd by St. Paul.

Common Version
corrected.

PARAPHRASE.

6 Shall not all these take up a parable against him, even a taunting proverb against him, and say, Wo to him that has long increased that which is not his: and to him that ladeth himself with thick clay?

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee: because of mens blood, and for the violence of the land, of the city, and of all that dwell therein.

9 Wo to him that covereth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil.

10 Thou hast consulted shame to thy house, by cutting off many people, and hast sinned against thy soul.

all he can, and enriches himself with the Spoils of the conquer'd Countries. 6 Therefore for a just Punishment of such his Pride, &c. Shall not all these i. e. All the People he shall so conquer shall have cause to take up a parable against him, even a taunting proverb against him, and say, Wo is now fall'n (q) to him that hath long increased that which is not his, i. e. has long been increasing the Number of the Countries conquer'd by him, and to him that ladeth himself with the Money and Riches of Conquer'd Nations, which in it self or Originally is no other than thick clay. 7 Shall they not i. e. the Medes and Persians shall rise up or assault thee (r) suddenly that shall bite or destroy thee, and they shall be awake when thou shalt think them asleep, that shall vex or disturb thee in the midst of thy Night-Feasting; and thou shalt be for booties unto them. 8 Because thou hast spoiled many nations, all the remnant of the said People shall help or join with the Medes and Persians to spoil thee: Because of mens blood, and for the violence of the land, of the city, and of all that dwell therein: i. e. Because of the Cruelty thou shalt shew to all thou conquereest, whether they live in fortified Cities or other open Places of their Countries; especially for the Cruelty the Babylonians shall shew to the Jews, they shall themselves be punish'd in like cruel manner. 9 Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil, i. e. Wo to the King of Babylon, who shall still covet to enlarge his Dominions, that so he may be a King above all Others, and so Powerful as to think himself out of the Fear of ever being Assaulted or Conquer'd by any Enemy. 10 Thou hast consulted what will cause shame to thy house, by cutting off many people, and hast sinned against thy soul or Own Life, i. e.

† Worldly riches which become to the covetous, as it were, the quagmire of the soul's loss.

ANNOTATIONS.

(q) The Hebrew may be Literally thus translated according to our Way of Speaking with a small Addition, as is frequently used elsewhere, viz Wo to him that increases that which is not his, (I know not) how long; which in short is, That Long increaser, &c. (r) See Dan. 5. and Dean Prideaux's Connection of O. and N. T. under the Seventeenth Year of the Reign of Belshazzar. P. 1. B. 2.

PARAPHRASE.

Common Version
corrected.

11. An hyperbolic speech
reproach of their ex-
treme rapaciousness, &
the universal detesta-
tion of it: so that were
there a want or short-
age of other witnesses,
the very materials of
these structures which
they had built by op-
pression & covetousness,
would upbraid their
guilt, & responsively
imprecate the builders.

12. This similitude may be
intended to intimate, that
as the sea is an assem-
blage of waters having
their source from, & re-
fuge thence: so human
events are all parts of
one general plan of di-
vine providence.

† an image of the dissolu-
ted & dishonoured practices
by which the Babylon-
ians drew in other prin-
ces & nations to spoil &
bring them into ignominious slavery.

has done that which will be the just Cause of thy
Self and People being cut off, as thou hast cut off
others. 11 For the stone shall cry out of the
wall, and the brick out of the Pannel of timber
wherein it is contain'd shall answer it, i. e. The
Walls or Houses of Stone and Brick which shall be
thrown down by the Babylonians, shall be an Evi-
dence of their Injustice and Violence, and shall as
it were call on God for Vengeance on them. 12 Wo
to him that buildeth a town or makes his own
Capital Babylon more Great, and Rich, and Strong
with blood or by the Conquests and Spoils of others,
and so stablisheth a city by iniquity. 13 Behold,
is it not i. e. It shall come to pass by the Over-
ruling Providence of the Lord of hosts, that the
people shall labour in the very fire, and the peo-
ple shall weary themselves for very vanity, i. e.
All the Pains and Preparations that the Babyloni-
ans shall take and make for to enlarge, &c. their
City by burning Brick, &c. for that Purpose, shall
all be to no Purpose? 14 For (s) the earth shall
be filled with the knowledge of the glory of the
Lord, as the waters cover the sea, i. e. By God's
putting an End to the Babylonian Empire for their
Sins, and afterwards to the Persian, and Grecian,
and Roman, He shall give sufficient Evidence of
his Supream Glory or Dominion over all the World, so as such that
would but duly weigh Things, might reasonably know, that there
was but one true God or Supream Lord of the Universe. And such
an happy Time shall one Day come, when all the Kingdoms of the
Earth shall be the Kingdoms of the Lord, or acknowledge and wor-
ship the God of Israel as the only true God and Supream King of the
World. So that such a Knowledge of God may be then said to cover
or be spread over the Face of the Earth, as the Wa-
ters cover the Sea. 15 Wo unto him that giveth
his neighbour or any other drink to excess: that
puttest thy bottle to him, and even makest or
forcest him to be drunken, that thou mayst look
on their nakedness, or satisfy thy unnatural
and even makest him drunken, that thou mayst look on their

11 For the stone
shall cry out of
the wall, and the
brick out of the
timber shall an-
swer it.

12 Wo to him
that buildeth a
town with blood,
and stablisheth a
city by iniquity.

13 Behold, is it
not of the Lord of
hosts, that the peo-
ple shall labour in
the very fire, and
the people shall
weary themselves
for very vanity?

14 For the earth
shall be filled with
the knowledge of
the glory of the
Lord, as the wa-
ters cover the sea.

15 Wo unto
him that giveth
his neighbour
drink: that puttest
thy bottle to him,
and even makest
him drunken, that
thou mayst look
on their nakedness.

15 † Wo unto
him that giveth
his neighbour
drink: that puttest
thy bottle to him,
and even makest
him drunken, that
thou mayst look
on their nakedness.

(s) Compare Isai. 11. 9.

L47s.

Common Version
corrected.

PARAPHRASE.

16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lords right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

bour, and thou shalt be made to drink of the said Cup of God's Wrath, as thou madest others to drink of thy Bottle, even till thou art drunk therewith, and so shameful spewing shall be on thy glory, i. e. God shall punish thee in an Exemplary Manner, so as to put an End to thy Glory, and to cover thee with Shame and Contempt to the utmost Degree, so as to make thee as loathsome in the Sight of others, as a Drunken Man all over besmear'd with his own Spewing.

17 For the violence of Lebanon shall cover thee: and the spoil of beasts (*) shall make them afraid because of mens blood, and for the violence of the land, of the city, and of all that dwell therein.

18 What profiteth the graven image, that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth (*) unto him, to make him dumb idols?

Lusts. 16 For a suitable Punishment hereof Thou Babylon or Kingdom thereof, art or shall be filled with shame for or in the place of thy present glory: (t) drink thou or thou shalt be forced to drink also, and let or thy foreskin shall be uncovered, (u) Those that shall lead thy People away Captive, Stripping 'em naked as was Then Usual, to expose them to Shame: For the cup of the Lords Wrath which he shall execute on thee as with his right hand i. e. in an Extraordinary and Exemplary Manner, shall be turned or put unto thee, as thou didst put thy Bottle to thy Neighbour, and thou shalt be made to drink of the said Cup of God's Wrath, as thou madest others to drink of thy Bottle, even till thou art drunk therewith, and so shameful spewing shall be on thy glory, i. e. God shall punish thee in an Exemplary Manner, so as to put an End to thy Glory, and to cover thee with Shame and Contempt to the utmost Degree, so as to make thee as loathsome in the Sight of others, as a Drunken Man all over besmear'd with his own Spewing.

17 For the violence (w) of Lebanon shall cover thee: and the spoil of beasts shall make them afraid, i. e. their Conquering Enemies, the Medes and Persians, shall destroy 'em in like Violent and Cruel Manner, as Wild Beasts in the Forest or Mountain of Lebanon destroy their Prey. And such Violence shall the Chaldeans undergo themselves, because of (w) mens blood, and for the violence of the land, of the city, and of all that dwell therein. 18 Then shall the Chaldeans be taught What profiteth the graven image, i. e. that their Idol-gods, particularly Belus or Bel, which is esteem'd by them as the Chief God, has or can profit 'em Nothing, and therefore it was but in Vain, that the maker thereof hath graven it: Then shall they be taught that the molten image can profit 'em Nothing; and the Priest or he that pretended to give Oracles from the said Idol shall appear to be only a teacher of lies; and it shall appear to be Folly or even Madness, that the maker of his work i. e. of the molten Image to which the said Priest belongs trusteth unto him, viz. to

*Their rage in destroying & oppressing the people of God shall chiefly occasion their ruin: as he who incautiously del-
eth trees in a wood is often crushed by them: and as ravenous beasts in their heats of slaughter are often unwarily surprized & taken.*

(t) See Jerem. 25. 15---29. (u) Read Isai. 20. 3, 4, &c. (w) See v. 8. and Psal. 137. 8, 9.

PARAPHRASE.

Common Version
corrected.

what the Idol-Priest teaches him so far as to make him dumb idols for Gods. 19 Wo shall be then unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach, i. e. Wo shall be to him that prays to Idols made within but of Wood or Stone, as if they were Living Gods, which could Awake or hear their Prayers; or Arise and help them, and teach 'em what to do for their Safety: behold, or mark well what I say, their Idols are many or most of them but Wood or Stone within, tho' it is or they are laid over with gold and silver, and there is no breath at all in the midst of it. 20 But the Lord or Jehovah who is

19 Wo unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach: behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.

the Only Living God, is or shall be in his holy temple: i. e. Tho' the Chaldeans shall destroy his Temple among Men, or made with Hands at Jerusalem, yet he shall still be in Heaven, which is

20 But the Lord is in his holy temple: let all the earth keep silence before him.

his Temple Above, and which as it was not made with Hands, so no Hands or Human Power can destroy it. And in due Time he shall cause his Temple to be built again at Jerusalem. And when that other Temple shall be destroy'd by the Romans for the Jews Unbelief of Christ, then shall God likewise still continue to have his Temple Above, or to reside in Heaven over All, and at last on the general Conversion of all the Jews as well as of the Fulness of the Gentiles to Christianity, then shall God appear in a special Manner for the Protection of his Faithful Servants, Jews as well as Gentiles: Wherefore let or all the earth shall then (x) keep silence before him, the Unbelievers or Antichristians being destroy'd, and All the Kingdoms of the Earth being then become the Kingdom of Christ, or Acknowledging and Worshipping with all Obedience the Only True God and Jesus Christ, whom he shall then have sent into the World and exalted into Heaven, &c.

Chap. III. A prayer of Habakkuk the prophet according to Sigionoth, (y) i. e. A devout Composition or Psalm made after the manner of those they call Sigionoth, and on the like Occasion; and so being drawn up by the Prophet on the Foresight of the great Calamities, which by means of the Foregoing Prophecies he saw would befall the Jews; and containing a Commemoration of

Chap. III.
A Prayer of Habakkuk the prophet (*) according to Sigionoth.

ANNOTATIONS.

(x) Compare Revel. 11. 15 and 21. 3, 4, 24, 25, 26. (y) The Seventh Psalm is entitled Sigion, which is render'd by the LXX Ωδὴ a Song or Psalm. And indeed Psalm the 11th plainly appears to be of a like Nature with this, both as to the Occasion, and Intent or Use of it.

God's

20. Idols are incapable of helping their votaries, or resisting any injury offered to themselves: They may be removed or demolished, and either can the God & his power or is at an end. Not so the true God, the Creator of Heaven & Earth. His holiness & his power may be destroyed, & yet his Kingdom in Heaven the unsinkable Temple of his glory: to him the universal Sovereign becomes all mankind to prostrate themselves in humble adoration.

VI.
The Title to the following Prayer or Psalm of Habakkuk.

Common Version
corrected.

PARAPHRASE.

God's wonderful Protection of the Israelites in former Times, exprest in a most lofty manner, and so exciting the Prophet himself and all other pious Persons, firmly to rely on God's making Good all his Promises to the Seed of Abraham and yet not made Good, and which are briefly renew'd or imply'd in the foregoing Prophecies reveal'd to Habakkuk: And concluding with a lively Declaration of Habakkuk's Own Faith or Firm Trust of God's making Good all his said Promises in their Due or Respective Times.

2 O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

or restore to their Country again from their Captivity when it is come on them, thy peculiar People Judah or Israel, who may be call'd in a special Manner thy (z) work, as not being only thy People by Creation in Common with the Rest of Mankind, but also on account of the many wonderful Works thou hast peculiarly wrought for them: Revive this thy People in the midst of the years thou hast design'd for the Length of their Captivity, if not irreversibly decreed in Justice for their Sins: In the midst of the said years make known thy Goodness to them by the foresaid new Instance of thy Restoring 'em to their Country. In wrath be pleas'd to remember mercy. What I pray for, is I know no more than thou canst bring about by thy Power, as evidently appears from what thou didst of Old for thy People.

3 God came from Teman, and the holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

2 O Lord, I have heard thy speech or what thou hast made known to me by the foregoing Prophecies, and was or am afraid or most Greatly concern'd for the Calamities that shall befall my Nation: But I now am Satisfy'd and even Revere the Justice of thy Proceedings both with the Jews and Chaldeans, which thou hast foretold unto me. But as thou art most Just, so art thou most Merciful. Wherefore I humbly beg leave to beseech thee O Lord, to revive

3 For then God came from Seir, which may otherwise be call'd Teman, (a) as being a Part of Seir or the Country of Edom; and the holy one from mount Paran, i. e. God did lead his People safely from any Enemy thro' the Desert and Mountainous Country of Paran, and afterwards from the Country of Edom, when the Edomites would not let 'em go thro' their Country. Selah. When God came down on Mount Sinai, His glory cover'd the heavens, i. e. the Heaven or Air was full of the Lightning that then was, and the earth was full of his praise, i. e. his People on Earth were vouchsafed the Revelation of his holy Law, which sets forth the Wisdom and Holi-

VII.

A Psalm of Habakkuk setting forth the Wonderful things God did of Old for Israel, and thereby exciting the Pious to trust on God still for making Good his Promises &c.

In this noble & exquisite ode, composed for the Service of the Temple, the prophet sets forth the terror which seized him at the hearing of the Divine decrees to punish Judah by the Babylonians. He sup-
plicates that God would restore his Church, his special work, out of the wretched condition which he had threatened to it. Even now leave it destitute of the tokens of his favour during the long captivity. Then follow a lofty eulogium of the wonderful things which God had done for their ancestors; his bringing them out of Egypt by a display of mighty judgments upon that nation, his leading them through the wilderness, furnishing

(z) See Isai. 43. 1, 7. (a) Compare Gen. 36. 11. Jer. 49. 7. Amos 1. 12.

ness

PARAPHRASE.

Common Version
corrected.

furnishing them with all things necessary for their comfort & sustenance, removing all impediments both by land & sea, to give them a free passage, destroying all their enemies, & establishing them with safety & honour in the land of Canaan. This retrospect of God's former grace & mercy to his people, the prophet holds forth in the midst of that distress which the denunciation of impending calamities had involved him, as an encouragement to himself, & to all that would obtain comfort & help, to rely upon this glorious & faithful God.

ness, &c. of God, and so his Praise. 4 And his Brightness i. e. the Brightness wherein he appear'd on Sinai was as the light of the Sun: It was as if he had horns or Rays coming out of his hand or issuing from him: and there was the hiding of his Power, i. e. That Glorious Appearance was the Shechinah wherein in a special manner was present the Divine Majesty, which cannot be seen by mortal Eyes, and which therefore made use of the said Shechinah, tho' glorious in it self, to be an Hiding or Covering to his Divine Glory, which no Man can see and live. 5 Before him went the pestilence or Death, and burning coals went forth at his feet, i. e. He enabled the Israelites to destroy Sihon King of the Amorites, and Og King of Bashan, as if they had been destroy'd by a Pestilence, or a Fire which burnt All afore it. 6 He stood i. e. made the Israelites to rest in the Land of Canaan, and measured the earth or divided the Land among the Tribes: he (b) beheld, and drove asunder the nations, i. e. He enabled the Israelites to conquer the Canaanites at First Sight or Onset; and the everlasting mountains were scattered, the perpetual hills did (c) bow, i. e. Those Seven Nations which had been the Old Inhabitants of the several Parts of the Country of Canaan, even of the mountainous and so most difficult to be subdued by an Enemy; Even the said Old Inhabitants all along from the First Plantation after the Flood, were either driven out of their Country, or subdued and slain by the Israelites: Several even of their Kings being forced to (c) bow down their Necks to the Ground, on which the Israelites set their Feet while they slew 'em. His ways are everlasting, i. e. All things from the Beginning of the World and Afore, to the End thereof and After, are under his Disposal and Government. And what he did thus for Israel when he gave 'em Possession of Canaan, was no other than what he had promis'd to Abraham, and decreed from all Eternity. 7 I saw the tents of Cushman in affliction: and the curtains of the land of Midian did tremble, i. e.

4 And his brightness was as the light, he had horns coming out of his hand, and there was the hiding of his power.

5 Before him went the pestilence, and burning coals went forth at his feet.

6 He stood and measured the earth: he beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

7 I saw the tents of Cushman in affliction: and the curtains of the land of

ANNOTATIONS.

(b) Here we see, that Expression of Julius Caesar, so much celebrated for its Excellent and Brief setting forth the Warlike Power and Conduct of that great Emperor and Commander, long afore made use of by this sacred Penman. For what is, He stood, He beheld, He drove asunder, but in the Expression of Caesar, Venit, Vidit, Vicit. (c) Joshua 10. 24.

I call

Common Version
corrected.

PARAPHRASE.

Midian did tremble.

I call to mind how (d) the Midianites who dwelt in part of Cush or Arabia and liv'd chiefly in Tents, were in Fear of the Power of the Israelites, and how they were overthrown with a Great Slaughter by the Israelites for their tempting 'em to Idolatry.

8 Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses, and thy chariots of salvation?

8 Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, *i. e.* Surely it was not out of any Displeasure against the Red Sea or River of Jordan, that God made Part of 'em Dry-land for a Time, but for the Safety of his People Israel. For this Reason it was, that thou didst ride upon thine horses, and thy chariots of salvation? *i. e.* Thou didst cause Israel to go thro' the Red Sea as safe as if they had rid on Horses and in Chariots, and at the same Time didst drown the Horses and Chariots of the Egyptians in the said Sea.

9 Thy bow was made quite naked according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.

9 Thy bow was made quite naked *i. e.* Thou didst hereby shew that thou didst fight for Israel as manifestly as if thou hadst been seen with a Bow in thy Hand for that Purpose. And this thou didst according to the oaths or to fulfill the Promises which thou swarest to Abraham and the other Ancestors of the tribes of Israel, even to perform thy word. Selah. Thou didst cleave the earth (e) with rivers, *i. e.* madest Water to flow out of the Rock in great Quantity as Rivers.

10 The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lift up his hands on high.

10 The mountains saw thee, and they trembled, *i. e.* Mount Sinai and Horeb, &c. trembled with Thundring or at the Time the Water gush'd out at the Rock, there being an Earthquake thereabout, as if the said very Mountains were sensible of thy Presence: the (e) overflowing of the water passed by, *i. e.* the Water came out of the Rock in such Quantity, as that it ran along like an Overflowing River: the deep uttered his voice, *i. e.* there was a great Noise made in the Inside or from the Bottom of the Rock at the Time the Water gush'd out; and the Water gush'd out with such Force and to such an Height, that it may be liken'd to a Man that does lift up his hands on high.

11 The sun and moon stood still in their habitation: at the light of thine

11 The (f) sun and moon stood still in their habitation or Heaven by thy Appointment at the Word of Joshua: at the

(d) See Numb. 25. 17, 18, and 31. 3. &c. (e) Exod. 17. 5, 6. Numb. 20. 10, 11. (f) Josh. 10. 11, 12, &c.

light

8. It was so manifest his great love to his Church that God wrought such stupendous miracles, & showed himself as it were in military power.

PARAPHRASE.

Common Version
corrected.

light of thine arrows they went, and at the shining of thy glittering spear, *i. e.* The Israelites went against the Canaanites not only with Spears and Arrows, but also with Thundring and Lightning, mixt with Hail, (f) wherewith the Canaanites were also destroy'd, and which Lightning caus'd the Spears and Arrows of the Israelites to Shine and Glitter. 12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger, *i. e.* thou enabledst thy People to subdue the Land of Canaan. 13 Thou wentest forth for the salvation of thy people, even for the salvation of thy People thou wentest forth with thine anointed David (g) when he fought against the King of Zobah and the Syrians of Damascus: thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck, *i. e.* Thou enabledst David so to subdue the King of Zobah as to make him become Tributary to David. 14 Thou didst enable David to strike thro' or overcome with his staves or Arms the head of his warriors, *i. e.* of the Syrians that were Confederates or Auxiliaries to the King of Zobah. They viz. the Armies of the King of Zobah and other Syrians came out thinking themselves Able as a whirlwind to scatter me, *i. e.* to over-run or presently subdue my People or the then Kingdom of Israel or David: their rejoicing was as that of Wicked Men who rejoice when they think themselves sure to devour the poor or Helpless secretly or before he can be Aware of 'em, and prepare for his Defence against 'em: So did the foresaid Syrians rejoice Aforehand, as sure of an easy and entire Victory over David and his People. 15 Likewise thou didst walk to the sea with thine horses, *i. e.* Thou, as an Horseman going Afore, or going with a strong Army wherein were many Horsemen, didst enable David to conquer the Ammonites, Moabites, (h) Edomites, &c. and so to extend his Dominion even to the Red Sea Southward, even as thou didst enable him by his Conquest over the Syrians to extend

arrows they went, and at the shining of thy glittering spear.

12 Thou didst march through the land in indignation thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, even for salvation with thine anointed, thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his (*) warriors: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

15 Thou didst walk (*) to the sea with thine horses, to the deep and great waters.

God enabled his chosen instruments to conquer the enemy, & to dispossess them of their cities & towns without much toil, & by means seemingly incompetent.

(g) 2 Sam. 8. 3. &c. and 10. 8, &c. 1 Chron. 18. 3, &c. (h) 1 Chron. 18. 2, 3, 11, 12, 13.

his

Common Version
corrected.

PARAPHRASE.

16 When I heard, my belly trembled: my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, because I must rest, in the day of trouble, when he cometh up against the people, he will cut them in pieces.

17 Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls:

18 Yet I will rejoyce in the Lord, I will joy in the God of my salvation.

19 The Lord God is my strength, and he will make my feet like hinds feet, and he will make me to walk upon mine high places. To the chief finger on my stringed instruments.

his Dominion Northward so far as to the deep and great waters of Euphrates. 16 The Consideration of the fore-mention'd great Instances of God's Deliverance of his People, and making Good his Promises to them, does so far Revive and Encourage me, that Altho' when I heard by the foregoing Prophecy Chap. I. 5, 10. of the Captivity of Judah and Destruction of Jerusalem and the Temple by the Chaldeans, my belly trembled: my lips quivered at the voice: or Delivery of the said Prophecy to me: rottenness entered into my bones, i. e. I was not able to stand, becoming as weak as one whose Bones are rotten or Strength quite decay'd by some Sickness, and I trembled in myself or all over: And I was the more thus concern'd, because I found I must rest or be Quiet, it being in vain to use any Supplications to avert the Calamities foretold to me, forasmuch as my People would go on obstinately in their Sins till the said Judgments came on them: and accordingly in the day foretold of trouble, when he viz. the Chaldean cometh up against the people of Judah, he will cut them in pieces, i. e. cruelly Slay many of 'em, and quite destroy their State or Kingdom. 17 But altho' the foresaid Calamities shall come by reason of the Captivity and no one being left to look (i) after the Ground or take Care of the Fruits thereof the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls: 18 Yet I will rejoyce in the Lord, I will joy in the God of my salvation. 19 For the Lord God is and will be my strength or the mighty Preserver and Deliverer of his People from their said Captivity on their Repentance; and he will make my feet like hinds feet, and he will make me to

*Faith,
17 &c. A resolution of
couragement to trust in
God, in the destitution of
all earthly comforts.
So David Psalm 23. 4.*

ANNOTATIONS.

(i) Tho' it be true that Nebuzaradan left of the Poor of the Land to be Vinedressers and Husbandmen, as 2 Kings 25. 12. yet we read V. 26. of the same Chapter, that after the murder of Gedaliah by Ishmael, All the people both small and great arose and came to Egypt, for they were afraid of the Chaldeans, so that thereupon there was No one left to be so much as Vinedresser, or the like; whence must necessarily follow a Want of all such things as are here mention'd, or rather foretold by the Prophet.

K

walk

PARAPHRASE.

walk upon mine high places, *i. e.* God in his good Time will restore my People from their Captivity, and so to their Liberty to go whither they will; and after their Return into their Country they shall prosper again, and become so strong as to be able to pursue and conquer their Enemies, and in their Prosperity they shall often express their Joy by Dancing, which may be fitly resembled to the skipping of Hinds; as may their Pursuit of a Flying Enemy to the Swiftness of the Hind, and their Liberty to go whither they will, to the Hinds going from Place to Place. But more especially Happy shall the Jews be after their Return from the Babylonish Captivity; for they shall have Liberty and Power to rebuild the City of Jerusalem, and the Temple on Mount Sion or Moriah, to which last they shall go daily to perform divine Service to the God of Israel.

VII. The foregoing Psalm being compos'd by Habakkuk, was in all Probability deliver'd by Him to the Good King Josiah, as very proper to be used in the Publick Service of God; not only to Forewarn (k) the Jews what dreadful Calamities would befall 'em, if they did, or since they would, fall into great Impiety again after Josiah's Reign; but also to Comfort the Pious under the said Calamities, by reminding 'em of what God had formerly done for their Fathers in order to make Good his Promises, and thereby teaching 'em, that they were not to doubt or despair of God's still making Good all his Promises, which were yet to be fulfill'd to the Jewish Nation or Israel. This Psalm being thus deliver'd to good Josiah by Habakkuk for the foresaid Ends, the good King highly approv'd of the Motion of Habakkuk, and thereupon directed this Psalm to be sang frequently in the publick Service of the Temple, giving such his Directions as David was wont to do, viz. To the chief singer (or Musician) on my stringed instruments.

ANNOTATIONS.

(k) It is evident that many other Psalms were appointed to be used in the Publick Service for the like Reasons here mention'd. See more concerning this Psalm in the Preface to Habakkuk.

ZEPHA-

ZEPHANIAH.

The P R E F A C E.

THO' *Zephaniah* in the Title of his Prophecy has given an Account of his Ancestors for no less than four preceding Generations, yet at this Time a-day Nothing of Certainty can be infer'd thence, as to the *Tribe* he belong'd to. Only thus much may certainly be infer'd, that *Hizkiab*, who is the eldest of his Ancestors mention'd by him, could not Reasonably be *Hezekiah*, the King of *Judah*, as some it seems have Vainly imagin'd on Account of the bare Similitude of the Names. Whereas had they but consider'd the Number of Years that were between the Reigns of *Hezekiah* and *Josiah*, and how late it was before *Hezekiah* had *Manasseh*, as appears from *Manasseh's* being but *twelve* Years Old when he Began to reign (*2 King. 21. 1.*) These Considerations would have been Sufficient to have convinced 'em, that in all Likelihood *Zephaniah* could not be the *Fourth* by Descent from King *Hezekiah*; there being not *Number of Years enough* between the One and the Other (All Circumstances consider'd) for *four Descents* or Generations in that Time. Indeed this is so Ill-grounded an Opinion, that I had not taken Notice of it, but that I find it mention'd by Dean *Prideaux* in his Connection of the Old and New Testament, under the first Year of *Jehoiakim*, without his finding Fault with it. And this might be occasion'd by the Dean's Oversight in mistaking *Hizkiab* for *Zephaniah's Father's Grandfather*, as he there calls him, whereas it appears from Chap. I. 1. that the said *Hizkiab* was *Zephaniah's Father's Great-Grandfather*.

As to the *Time* of *Zephaniah's* Prophecying we learn from Ch. I. 1. that it was *in the days of Josiah*, in whose Reign also *Jeremiah* prophecy'd: Of which see more in my General Discourse concerning all the Prophets more especially so called.

I. Of the Family of *Zephaniah*: Particularly that he was not probably a Descendant of King *Hezekiah*.

II. Of the Time of his Prophecying.

ZEPHANIAH.

PARAPHRASE.

Common Version
corrected.

I.
The Title.

Chap. I. **T**HE (a) word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon king of Judah.

II.
Judah is severely threatened for his Idolatry, &c.

2 *The Time will ere long come that I will utterly consume all things following v. 3. from off the land, of Judah, saith the Lord.* 3 I will consume (b) man and beast, *they being either slain or drove away by the Conquering Enemy into other Countries:* I will consume the fowls of the heaven, and the fishes of the sea, *i. e. either such tame Fowls as are usually kept about Houses, and such Fish as are kept in large Ponds, by taking those Persons away that should look after them, and for want of whose Care they shall in time die; or else by giving them into the Power of an Enemy, who shall take and eat 'em; or else by causing such a Stink on the Land, and such an ill Taste or Stink in the Water thro' Means of the vast Numbers of Men that shall be slain, that the Birds of the Air shall not care to come where the Slain lye, and the Fishes shall die or swim away some whither else, because of the Waters being corrupted with Blood, &c. and I will consume the stumbling blocks or Idols with the Wicked Worshipers thereof, and for this last Reason I will cut off especially man from off the land, saith the Lord.* 4 Even I will stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem, and I will cut off the remnant of the Worshipers of Baal from this place, and the name of (c) the

Chap. I.

The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon king of Judah.

2 I will utterly consume all things from off the land, saith the Lord.

3 I will consume man and beast: I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked, and I will cut off man from off the land, saith the Lord.

4 Even I will stretch out mine hand upon Judah, and upon all the inhabitants of Je-

ANNOTATIONS.

(a) See the Preface to this Prophecy. (b) Compare Hosea 4. 3. where what is said of a great Drought may also be applied to this; and what is here said, may be added to what is there said. (c) These Chemarim are render'd Priests Hof. 10. 5th there being no Mention made of other Priests as here.

chemar-

Common Version
corrected.

PARAPHRASE.

rusalem, and I will cut off the remnant of Baal from this place, and the name of the chemarims with the priests;

5 And them that worship the host of heaven upon the house-tops, and them that worship, and that swear by the Lord, and that swear by Malcham;

6 And them that are turned back from the Lord, even those that have not sought the Lord, nor enquired for him.

7 Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests.

8 And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the kings children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that step over the threshold, which fill their masters houses with violence and deceit.

chemarims or those who are no other than the Priests of the Idols, being not of the Family of Aaron but Any other, together with the Priests that are so by my Appointment as being of the House of Aaron, but are so Wicked as to join also in the Worship of Idols;

5 And them that worship the host of heaven upon the house-tops, and them that worship, and that swear by the Lord, and that swear also by and so worship Malcham (d) jointly with the Lord;

6 And them that are turned back quite from the Lord, even those that have not sought the Lord, nor enquired for him, i. e. Do not Worship the Lord at all, but only Idols. 7 Then thou shalt be

made to hold thy peace and no more to speak against God, viz. that he will not do Good nor Evil (as v. 12.); for thou shalt experience the Contrary,

at the Time when the Special presence of the Lord God to punish thy Sins shall be manifested by the grievous Judgments he shall bring on thee for the same. For the day of the Vengeance of the Lord

is at hand; for the Lord has prepar'd or decreed the Wicked among you to be slain as a sacrifice to his just Wrath, unless you repent, he (e) hath bid i. e. decreed that the Wild Beasts and Ravenous Birds

shall eat your Carcasses when slain, as if they were his guests to feed on the Feast made of the foresaid Sacrifice. 8 And it shall come to pass in the

day of the Lord's foresaid sacrifice, that I will punish the princes, and the kings children, and all such as are clothed with strange apparel,

i. e. such as is forbid by my Law, as for Men to wear Womens Apparel, or Women Mens, which was one Rite observ'd in some of their Idolatrous

Worship. 9 In the same day also will I punish all those that step (f) over the threshold of their Idol Temples or Houses out of a Religious Superstition

to their Idols; or which forcibly enter other Mens Houses, and fill their masters houses i. e. the Great Mens Houses to whom they belong, and by

ANNOTATIONS.

(d) This Idol is otherwise called Moloch, &c. And concerning the Swearing here mention'd, compare *Isai.* 48. 1. *Hos.* 4. 5. (e) Compare *Revel.* 19. 17. &c. (f) See *1 Sam.* 5. 5.

whom

PARAPHRASE.

Common Version
corrected.

whom they are employ'd so to do with such Goods as they take from others by violence and deceit. 10 And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish-gate, and an howling from the second, or Gate next to the former, and a great crashing from the hills, on which stood the Temple and the Palace of the King, i. e. There shall be a great Outcry in Jerusalem, when they shall see the Babylonians coming into their City, and so all lost. 11 Then shall ye howl, ye inhabitants of Maktesh, a Place so call'd in Jerusalem; for all the Merchant-people who are wont to live in the said Part of the City are cut down: all they that are wont to bear or bring silver are cut off, i. e. No more Merchants shall come to Jerusalem. 12 And it shall come to pass at that time, that I will search Jerusalem with candles, i. e. as it were with the greatest Diligence or narrowest Search, and punish the men that are settled on their lees, i. e. the Wicked ones who have till then liv'd securely and without any Disturbance; and that say in their heart, The Lord will not do good, neither will he do evil, i. e. takes no Care of things here below; and so encourage themselves to go on in their Wickedness without fear. 13 Therefore their goods shall become a booty to their Enemies, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. 14 The great day of the Lord when he will punish Judah by destroying Jerusalem and the Temple, and their State or Kingdom, and by leading 'em into Captivity, is near, it is near, and hasteth or is hasten'd greatly, by your obstinately going on in your Impieties, and daily provoking God more and more: the voice (g) of the day of the Lord i. e. the Outcry and Lamentations which shall be made by you, when Jerusalem shall be taken by the Chaldeans, shall be bitter or very grievous: even the mighty man i. e. Greatest and Strongest or most Courageous shall then have cause enough to make him cry for

10 And it shall come to pass in that day, saith the Lord, *that there shall be* the noise of a cry from the fish-gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant-people are cut down: all they that bear silver are cut off.

12 And it shall come to pass at that time, *that I* will search Jerusalem with candles, and punish the men *that are* settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the Lord *is* near, *it is* near, and hasteth greatly, the * voice of the day of the Lord shall be bitter; even the mighty man shall cry.

ANNOTATIONS.

(g) So the Hebrew may be and is best render'd.

Grief.

Common Version
corrected.

PARAPHRASE.

15 That day is a day of wrath, a day of trouble and distress, a day of waistness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the Lords wrath, but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Chap. II.
Gather your selves together, yea, gather together, O nation not desired:

2 Before the decree bring forth, (*) (as the chaff passes, so shall the day be) before the fierce anger of the Lord come upon

Grief. 15 For That day of the Lord is or shall be to Jerusalem and Judah a day of God's executing his wrath upon them, a day (b) of trouble and distress, a day of waistness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. 16 A day of the Chaldeans sounding the trumpet and alarm for their Soldiers to fight against the fenced cities of Judah, and against the high towers. 17 And I will bring distress upon men, that they shall walk like blind men, as not knowing whither to go for Safety, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh or Carcasses shall ly and rot in the open Streets or Fields as the dung. 18 Neither their silver nor their gold shall be able to deliver them i. e. to prevail on their Conquerors to spare their Lives, or not to lead 'em into Captivity, in the day of the Lords wrath, but the whole land shall be devoured by the fire of his jealousy, i. e. Jerusalem and the Temple it self, and other fenced Cities of Judah shall be burnt by the Chaldeans, which Destruction God shall cause out of his Jealousy for his Honour, which is so abused by you of Judah: And as the Cities of Judah shall be destroy'd, so shall the Land be rid of its Inhabitants: for he shall make even a speedy riddance of all them that dwell in the land, inasmuch as the Babylonians shall either kill 'em, or carry 'em away Captive speedily after the taking of Jerusalem.

Chap. II. The only way to prevent these dreadful Calamities is by a sincere and speedy Repentance. Wherefore gather your selves together, yea, gather together without delay, Publickly (as well as Privately) to humble your selves before God with Prayer and Fasting, and all other pious Acts of Repentance and Humiliation, O nation not otherwise to be desired or Accepted of by God. 2 Before the decree of God for your foresaid Destruction bring forth, or is put in Execution; (as the chaff passes, (g) so shall the day be) when the said Decree shall be put in Execution, i. e. As Chaff is separated from the Corn, and blown away by the Wind or otherwise

III.

Repentance
the only means
to prevent Gods
Judgments de-
nounced a-
gainst them..

(b) Compare Amos 3. 18.

destroy'd

PARAPHRASE.

Common Version
corrected.

destroy'd, but the Corn preserv'd; so when the Day of the Lord so often spoken of Afore comes, the few Pious at least comparatively among you shall be preserv'd, but the Wicked shall be destroy'd, or used severely in their Captivity. Wherefore before the fierce anger of the Lord come upon you, before the day of the Lords anger come upon you, ye that are wicked must repent, if ye will prevent what is now denounc'd against you. 3 On the other Side continue to Seek ye the Lord, all ye meek or Humble and Pious of the earth, which have wrought his judgment, i. e. obey'd the Commands of God: continue ye to seek or follow righteousness, to seek or follow and increase your meekness or Piety, it may or certainly shall be that for such your Piety ye shall be hid in the day of the Lords anger, i. e. preserv'd as if you were hid in some secret Place where your Enemies could not find you.

you, before the day of the Lords anger come upon you.

3 Seek ye the Lord, all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lords anger.

IV.
A Prophecy
against the Philistines.

4 Without the special Protection of God thus preserving the Godly in Judah, they could not escape the Fury of the Chaldeans or Babylonians. For they shall at that time not only conquer Judah, but all the neighbouring Countries, as that of the Philistines, Moabites, &c. so that those of Judah will have no neighbouring Country to flee into for to save themselves from the Chaldeans. For to begin with the Country of the Philistines, it shall be so conquer'd by the Forces (i) of Nebuchadnezzar, that Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out the Inhabitants of Ashdod at the noon-day, and Ekron shall be rooted up or destroy'd. 5 Wo unto the Philistines that are inhabitants of the sea-coasts of the Land of Canaan given by God to Israel, which lies on the Mediterranean Sea, even to the nation of the Chere-thites, (k) tho' they are a Warlike Nation or Race of the Philistines, for their Valour shall not defend 'em against the Chaldeans; because the word or Decree of the Lord is against you, to punish you for your Sins by the Hands of Nebuchadnezzar. O Canaan, viz. that part of it which is the land of the

4 For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up.

5 Wo unto the inhabitants of the sea-coasts, the nation of the Chere-thites: the word of the Lord is against you: O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

ANNOTATIONS.

(i) Read Dean Prideaux's Connection of Old and New Testament, Part. 1. B. 2. under the Twenty First Year of Nebuchadnezzar.

(k) Compare 1 Sam. 30. 14. and 2 Sam. 8. 18.

Philistines,

That the wicked, but might not scatter themselves with finding a shelter from the Divine judgments in any of the neighbouring nations: & that the Philistines might have no consolation in their distress, & a pledge of God's future mercies: the prophet, in the name of God, denounces speedy utter ruin upon those nations, who had at any time been eager to assail Jerusalem, & his people's calamities to insult & injure them.

Common Version
corrected.

PARAPHRASE.

6 And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah, they shall feed thereupon, in the houses of Ashkelon shall they lie down in the evening, for the Lord their God shall visit them, and turn away their captivity.

8 I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.

9 Therefore as I live, saith the Lord of hosts,

Philistines, I will even destroy thee, that there shall be no inhabitant settled in thee. 6 And hereupon the said sea-coast part of Canaan shall be dwellings and cottages for shepherds, and folds for flocks, i. e. For want of fixt Inhabitants to plow and sow the Ground for Corn, it shall all turn to Pasturage; and so the (l) Arabs shall come thither with their Flocks to feed 'em there, and make themselves only Tents or Cottages for to dwell in, till their Flocks have eaten the Grass that grows there, and so shall remove from Place to Place. 7 And in more Future times the said coast or Land of the Philistines shall be for some part of the remnant of the house of Judah to dwell in: Accordingly they shall feed thereupon, their Flocks, and in the houses of Ashkelon and other Places of the Philistines which they shall rebuild, shall they lie down in the evening, after they have put their Flocks into their Folds: for the Lord their God shall visit or regard them, and turn away their captivity, and restore the Jews (comprehending under that Name All of the Twelve Tribes that shall have a Mind to return) into their own Country, and then shall make them (m) to possess even the Land of the Philistines, which was a part of Canaan which he of Old gave unto them.

8 I the Lord have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border, (n) i. e. have invaded and seiz'd to themselves All or a great part of the Land which I gave to Israel beyond or East of Jordan, and hereupon have acted against my Sovereign Authority, who gave the said Country beyond Jordan to Israel, and have reproach'd also me, as not being Able or Willing to maintain my People in what I had given them. 9 Therefore as I live, saith the Lord of hosts, the God of Israel, Surely

V.
A Prophecy against the Moabites and Ammonites.

ANNOTATIONS.

(l) That they do so now adays on the like Account, we learn from Mr. Mander's Travels, &c. (m) It is evident from the Bible-history that the Jews did so possess great Part of the Land of the Philistines after their Return from the Babylonish Captivity, and particularly in the Time of the New Testament. (n) See Jerem. 48. 27. and 49. 1.

L

(o) the

PARAPHRASE.

Common Version
corrected.

(o) the Cities of Moab shall be utterly destroy'd as Sodom, and the Cities of the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation shall be, where their Cities once stood: the residue of my people which shall return into Judea from the Babylonish Captivity, shall spoil them, and the said remnant (oo) of my people shall possess them again, i. e. the Country beyond Jordan which the Moabites and Ammonites have now possessed themselves of as their own. 10 This Punishment shall they the Moabites and Ammonites have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts, whenever Opportunity has offer'd. 11 Therefore the Lord will be terrible unto them: for he will famish or reduce to Extremity in their Turns, or in such Order as he sees fit, all the Nations that worship the Idol or False Gods that be worship'd in the several Parts of the earth, and the Happy Time shall come that all men shall worship him Only, every one from his place, even all the isles or Countries of the heathen.

the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation, the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts.

11 The Lord will be terrible unto them: for he will famish all the gods of the earth, and men shall worship him, every one from his place, even all the isles of the heathen.

12 Ye Ethiopians also, ye shall be slain by my sword.

VI.
A Prophecy against the Ethiopians and Egyptians implicitly.

12 Ye Ethiopians also, ye shall be slain by my Instrument Nebuchadnezzar or his Forces with the sword, when he shall (p) over-run all Egypt from the North Part thereof even to the very furthest South Part, where it adjoins to Ethiopia: At which time likely Nebuchadnezzar invaded also the neighbouring Parts of the said Ethiopia and slew many Ethiopians there, or else slew many of 'em, who had come to help the Egyptians, which latter seems here to be imply'd also under the Ethiopians. See Ezek. 29. 30. and 30. 6.

ANNOTATIONS.

(o) This was done likewise by Nebuchadnezzar, of which see note (i).

(oo) As it is evident from the forecited Texts of Jeremiah that the Moabites and Ammonites did possess themselves of the Country beyond Jordan on the Destruction of the Kingdom of Israel; so it is certain from N. T. that the Jews were again Possessors of that Country after their Return from the Babylonish Captivity. (p) Read Prideaux's Connection, &c. under the Thirty-Second Year of Nebuchadnezzar.

13 Also

Idols are maintained by their worshippers who are as it were their prey.

Common Version
corrected.

PARAPHRASE.

13 Also he will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations, both the cormorant and the bittern shall lodge in the upper lintels of it: their voice shall sing in the windows, desolation shall be in the thresholds: for he shall uncover the cedar-work.

15 This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her, shall hiss and wag his hand.

Chap. III.

Wo to her that is filthy and polluted, to the oppressing city.

2 She obeyed

13 Also he viz. God will stretch out his hand i. e. cause Nebuchadnezzar to march against the Powerful Kingdom which is North of Judah as also of Babylon, and or even destroy (q) the Kingdom of Assyria, and will make Nineveh a desolation, and dry or Void of Inhabitants, &c. like a Wilderness.

14 So that Grass shall grow where it once stood, and flocks shall feed there, and lie down in Places which formerly were in the midst of her, all the beasts of the nations, or several neighbouring People, No one claiming a Right thereto, but it being Common for All, both the cormorant and the bittern shall lodge in the upper lintels that shall remain standing of the houses of it: their voice or the Voice of some other Birds that haunt desolate Places shall sing or make such a Noise as is proper to them, as they sit in the windows that remain of some of the Houses: desolation shall be in the thresholds, i. e. Other Houses shall be fall'n quite down: for he shall uncover the cedar-work, i. e. the Enemy that shall take the City shall destroy the Upper Part of the Houses or the Wood thereof, by setting it on Fire; Or if Any House happens to escape their Fury, it shall in Time quite fall to Ruin for Want of some one to repair it, God so ordering that Nineveh shall never more be Rebuilt or Repeopled. 15 This is the Fate of the Once rejoicing or Domineering city that dwelt carelessly, or without Fear of any Enemy being able to hurt her: that said in her heart, I am (r) the Empress of the World, and there is none beside me, i. e. No City that has so many Countries Subject to it; or is so Powerful, &c. as I am: How is she become a desolation, a place for beasts to lie down in! Thus every one that passeth by her, shall hiss and wag his hand, i. e. shall taunt at her.

Chap. III. Wo to her i. e. Jerusalem that is or shall be filthy and polluted with Idolatry and Drunkenness, &c. Wo to the oppressing city, i. e. Whose King and Great Men are Oppressors.

2 She obeyed not the voice of the Prophets of God:

VII.

The Destruction of Nineveh is foretold.

VIII.

The Captivity, &c. of Judah is foretold for their Impenitency.

(q) Compare Nahum 1: 1. and 2, 10. and 3: 15, &c. (r) Compare Isai. 47. 8.

PARAPHRASE.

Common Version
corrected.

she received not correction: she trusted not in the Lord: she drew not near to her God. 3 Her princes within her are *Devourers of those under them*, as roaring lions devour their Prey! her Judges or Magistrates are as greedy of Gain or Bribes as evening wolves which have eat nothing all the Day afore, are of their Prey, which as soon as they take, they eat presently All up, and leave (s) not so much as the bones till the morrow. 4 Her false prophets are light or Wicked, and treacherous persons, betraying their Followers into Idolatry to their Ruin: her priests (t) have polluted the sanctuary, they have done violence to the law. 5 They of Jerusalem are apt to boast, that the (u) Lord's Temple is there, in which he is Specially Present, and therefore that he will not suffer Jerusalem to be taken or destroy'd: But they should consider that he is the just or Holy Lord that is in a Special Manner in his Temple, which is in the midst thereof: he will not do or bear the Doing of iniquity, without Repentance or Punishment: every morning doth he bring his judgment to light, he faileth not, i. e. by his Causing the Sun to arise every Morning, He gives a New Proof of his Governing the World, and taking Notice of All that is done therein, as the Sun beholds or is seen in every Part thereof: but the unjust in Jerusalem is grown to such an Height of Wickedness, that he knoweth no shame for his Wickedness. 6 I have cut off the nations, i. e. other Ten Tribes which made up the Kingdom of Israel: their towers or Fortified Cities (even Samaria) are desolate, I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant in them. 7 I said, to speak like a Man, surely on seeing their Brethren of Israel thus Exemplarily punished by me, thou Jeru-

not the voice: she received not correction: she trusted not in the Lord: she drew not near to her God.

3 Her princes within her are roaring lions; her judges are evening wolves, they leave not so much as the bones till the morrow.

4 Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just Lord is in the midst thereof: he will not do iniquity: every morning doth he bring his judgment to light, he faileth not, but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate, I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me:

ANNOTATIONS.

(s) Tho' our English Translation here answers Literally to the Hebrew, yet it gives the Reader a quite Contrary Meaning of the Text according to our way of Speaking, or Commonly understanding this Rendering, viz. They gnaw not the Bones till the Morrow. (t) See Chap. i. 4. (u) See Jerem. 7. 4.

salem

+ continually God denounc-
ed by his prophets judg-
ments upon their inobe-
dience, & presents unto
them those he has alrea-
dy executed upon other
nations to rebuke them
to repentance. 2 Chron. 36. 15, 16

Common Version
corrected.

P' A R A P H R A S E.

thou wilt receive instruction, so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

salem or Judah wilt learn to fear me: thou wilt receive instruction, so their dwelling should not be cut off, i. e. Jerusalem and the other Cities, &c. of Judah should not be destroy'd, howsoever I punished them otherwise or in a less Degree for less Sins or Faults, had they but repented of and forsaken their Idolatry and other Enormous Sins. But notwithstanding I have given them of Judah such plain Warning of the severe Punishment they must expect if they repent not, by the Calamities and Destruction of the Kingdom of Israel lately brought about by me, yet instead of Repenting they of Judah (w) have rose early, and corrupted all their doings, i. e. have grown Worse than ever they were Afore, and have made it as it were their chief Concern, how to Sin more and more against me. And therefore they of Judah shall suffer the like Captivity and other Calamities, as their Brethren of Israel have, being carried away Captives by the Babylonians, as the Ten Tribes have been by the Assyrians: And in like Manner after the Return of the Jews or Israel from Captivity, for their obstinate Impiety in rejecting Christ and his Gospel, their City Jerusalem and State shall again be destroy'd, and they All shall be slain or carried Captive and dispersed into other Parts of the World. In which Dispersion they shall long continue for such their Sins, till the Time comes that they shall be all convinced of their Sin in having thitherto rejected the Gospel, and shall all then embrace it, and acknowledge the Blessed Jesus to be their true Messiah or Christ; whereupon Happy Days shall be restor'd to them, and they to their own Country; as is foretold in the following part of this Chapter.

8 Therefore wait ye upon me, saith

8 Therefore wait ye i. e. ye shall wait upon me, or tarry long before I shew you Mercy after

IX.

The Restoration of the Jews is foretold; and the Happy State of the Church.

A N N O T A T I O N S.

(w) This being to be understood of the Times since the Captivity of the Ten Tribes or Israel, as appears from the Context, must therefore be referred to the Wicked part of Manasseh's Reign, and to the Reign of his Wicked Son Amon afore Good Josiah's Reign, or Prophetically to all the Wicked Reigns After that of Josiah, in whose time Zephaniah Prophecy'd.

the

Since these judgments shall be accomplished upon the guilty nation of Judah, there remains no better remedy for the pious, than

PARAPHRASE.

Common Version
corrected.

than to commend them
selves to God, & wait
with faith & patience
the return of his merc-
cy & loving-kindness.
According to his former
gracious promises which
are here confirmed. The
remainder of this pro-
phesy, tho' it has an
intermediate view
to wards the restora-
tion of the Jew: under
Cyprus, the rebuilding
the temple &c. as par-
ticularly ver. 16. 18. yet
in its proper & ultimate
sense cannot be con-
ceived & less than the
yet future happy es-
tablishment of the
Church; when the Jews
shall be converted to
the faith of Christ, &
the gathering of the gen-
tiles shall come in.
When God shall de-
stroy all the wicked
& unbelievers, & shall
remove all sin & the
ignominy thereof
from the members of
his Church. Who shall
all thenceforth wor-
ship God with pure
& humble hearts &
trust only in him: &
live together in a dis-
sed duty of mutual
confidence, sincerity
& peace, crowned with

the Destruction of your Country by the Romans for
Your Unbelief of the Gospel: Ye shall continue in
a Dispers'd State, waiting for my Deliverance
of you thence, saith the Lord, until the day comes
that I rise up to the prey, i. e. to destroy all Un-
believers: for my determination is to gather the
nations of the World into my Church, to assemble
the kingdoms (x) under the Obedience of Christ;
to pour upon all them that will not obey Christ
my indignation, even all my fierce anger: for
all the Unbelievers on the earth shall be de-
voured with the fire of my jealousy. 9 But then
will I turn to the people a pure language, i. e. I
will order things so that all the Remnant of Is-
rael as my Peculiar People of Old shall be turn'd or
converted to Christianity, and so shall no longer speak
against but for the Truth of the Gospel; and that
they may or shall all call upon the name of the
Lord, in an acceptable manner, and shall join to-
gether with the Gentile Christians to serve him
with one consent. 10 From beyond the ri-
vers of Ethiopia, my suppliants, even the
daughter i. e. the then Posterity of my dis-
persed people Israel shall bring mine offering,
i. e. shall offer to or worship me in an Acceptable,
viz. Christian Manner, as the Way of Worship then
appointed by me. 11 In that day shalt thou not
be ashamed i. e. punished by me with any Calami-
ties that shall bring thee to shame, for all thy do-
ings, wherein thou hast transgressed against me:
for then on thy Repentance and Conversion to Chri-
stianity I will forgive all thy former Sins, and
give thee such Measure of Grace as that being Faith-
fully made use of by thee, thou shalt thereby be
preserv'd from sinning any more against me; and so
I will take away out of the midst of thee them
that rejoice in thy pride, i. e. such as proudly trans-
gress the Law of God or his Gospel; and thou
shalt no more be haughty against the Gentile Be-
lievers because of my Temple being on the holy
mountain of Sion; but thou shalt acknowledge the
Gentile Christians to be (y) Fellow-Citizens of

(x) See Revel. 11 15. (y) See Eph. 2. 19. and 3. 6.

the Lord, until
the day that I rise
up to the prey: for my determina-
tion is to gather
the nations, to as-
semble the king-
doms, to pour up-
on them my indig-
nation, even all my
fierce anger: for
all the earth shall
be devoured with
the fire of my jea-
lousie.

9 But then will
I turn to the peo-
ple a pure lan-
guage, that they
may all call upon
the name of the
Lord, to serve him
with one consent.

10 From beyond
the rivers of E-
thiopia, my sup-
pliants, even the
daughter of my
dispersed shall
bring mine offer-
ing.

11 In that day
shalt thou not be
ashamed for all
thy doings, where-
in thou hast trans-
gressed against me:
for then I will
take away out of
the midst of thee
them that rejoice
in thy pride, and
thou shalt no more
be haughty be-
cause of mine ho-
ly mountain.

God

Common Version
corrected.

PARAPHRASE.

12 I will also leave in the midst of thee an humble people and poor: and they shall trust in the name of the Lord.

13 The remnant of Israel shall not do iniquity, nor speak lies: neither shall a deceitful tongue be found in their mouth: therefore they shall feed, and lie down, and none shall make them afraid.

14 Sing, O daughter of Zion: shout, O Israel: be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord is in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be weak.

17 The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy: he will rest in his love, he will joy over thee with singing.

18 I will gather them that are sorrowful for the solemn assembly, who are of thee, yet to come.

God with thy People. 12 I will also leave or cause for the future to be in the midst of thee an humble people and poor in Spirit, i.e. truly Pious, and they shall trust in the name of the Lord.

13 Then The (x) remnant of Israel shall not do iniquity, nor speak lies: neither shall a deceitful tongue be found in their mouth: therefore they shall feed, and lie down, and none shall make them afraid, i.e. they shall live in their own Country Plentifully and Peaceably, having no Enemy to fear.

14 Then shalt thou Sing, O daughter of Zion: shout, O Israel: be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The Lord hath i.e. shall then have taken away thy Judgments or Punishments; he hath or shall have cast out every one that is thine enemy: the king of Israel, even the Lord is or shall be in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be weak with Fear. 17 The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy: he will rest as one pleased in his love to thee, he will joy over thee with giving thee such Happy Days, as to give thee Reason to be singing forth his Praises and Thanksgivings unto him.

18 I will gather them that are out of true Piety sorrowful for the want of the solemn assembly, i.e. for want of having Opportunity to serve me at my Holy Temple during the (a) Babylonish Captivity, even them who are of thee, i.e. Jews or Israelites, and to whom the reproach of it, viz. of the Temple being destroy'd was a burden; and I will restore them in time to their Own Country from the said Babylonish Captivity; and the like will I do in a much more Eminent manner after your Dispersion by the

with the perpetual presence of God, who will omnipotently do them good & make them the satisfying object of his love in whom he will acquiesce.

ANNOTATIONS.

(x) *Revel. 21. 22--27.* (a) As this Particular seems to have a more Special Regard to the Babylonish Captivity, so several other may be primarily understood thereof, and in a lesser Degree. But the Chief Completion of what is here foretold from v. 8. plainly refers to the Triumphant State of the Church yet to come.

Romans

PARAPHRASE.

Common Version
corrected.

Romans and on your general Conversion to Christianity. 19 Behold at that time ~~more especially~~ *last mention'd*, I will undo all that afflict thee, and I will save her ~~of thee~~ that halteth, and gather her that was driven out, *i. e. I will gather all the Jews together, where-ever dispers'd, and in how mean and weak a Condition soever they be;* and I will appear so plainly in their Behalf, that I will get them praise and fame in every land, where they have been put to shame. 20 At that time will I bring you again even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, *especially your Captivity or Dispersion by the Romans,* saith the Lord.

19 Behold at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land, where they have been put to shame.

20 At that time will I bring you again even in the time that I gather you: for I will make you a name and a praise among all people of the

earth, when I turn back your captivity before your eyes, saith the Lord.

28 OC 62

HAGGAI.

H A G G A I.

THE PREFACE.

Nothing concerning the *Family* of *Haggai* is taken Notice of in Scripture. But the *Times* of his several Prophecies are so Distinctly taken Notice of by Himself, that No more need be said of them here. Only it may be observ'd, that it would have render'd the Writing of several other Prophets much more easy to have been Rightly understood, had They taken the like Particular Care to *distinguish the Times* of their several Prophecies.

I.
The *Times* of his several Prophecies carefully distinguish'd by Haggai.

As the *First day* of the *sixth month* in the *second year* of *Darius* was the time of Haggai's First Prophefying, (Chap. 1. 1.) so the *four and twentieth day* of the *ninth month* in the same year was the Time of his Last Prophefying, Chap. 2. 10, 20. Whereas *Zechariah* prophesied not only in the *eighth* and *eleventh months* of the same year, (Zech. 1. 1, 7.) but again in the *fourth year* of *Darius*, &c. Zech. 7. 1. To which time that *Haggai* also liv'd, is commonly infer'd from Zech. 7. 3. these Two being judg'd to be the *Prophets* there mention'd. But this Inference is not conclusive, forasmuch as the mention there of *Prophets* in the Plural may denote, Only that They which came from *Babylon* on the Enquiry there related, did *not Know of the Death of Haggai*, when they set forth from *Babylon*. It seems likely to me, that *Haggai* had *seen the House of GOD in her First Glory*, and therefore among other Reasons was chosen by God to put those Questions Chap. 2. 3. and to encourage notwithstanding the Jews to the Carrying on of the Work. Whence it will follow that *Haggai* was Fourscore and Upwards when he prophesied; and so might very likely Die quickly after his Last Prophecy herein contain'd.

II.
Of the *Age* and *Death* of Haggai.

H A G G A I.

PARAPHRASE.

Common Version
corrected.

1. The Jews are reprovd for having neglected the carrying on of the Building of the Temple, and are incited to go on with it: Which they doing, they are promised God's Assistance or Blessing therein.

Chap. I. **I**N the second year of Darius the *First of that Name that was King or Emperor of Persia*, in the sixth month *answering mostly to our August*, in the first day of the month, came the Word of the Lord by Haggai the Prophet unto Zerubbabel the son of Shealtiel Governour of Judah, and to Joshua the son of Josedech the High Priest, saying, **2** Thus speaketh the Lord of Hosts, saying, This People say *hitherto from the First Let they met with (a) in the Reign of Cyrus*, The time is not come, the time that the Lord's House should be built, *i. e. the Building thereof, which was begun (b) in the Reign of Cyrus, should be finish'd: forasmuch as we doubt not but God will send us Quiet and Peaceful times, by causing All such as Oppose the Building of his House to cease from so doing, when He has a mind his House or Temple should be finish'd.* **3** Therefore to shew his People the Hypocrisy of such their Pretence or Excuse for not Carrying on All the said Time the Building of the Temple, at the Time mention'd v. 1. came the Word of the Lord by Me Haggai the Prophet, saying, **4** Is it or has it been a Time for you, O ye that use the foresaid Pretence, All the foresaid While wherein you pretend you could not go on with the Building of my

Chap. I.

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel governor of Judah, and to Joshua the son of Josedech the high priest, saying,

2 Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.

3 *Therefore came the word of the Lord by Haggai the prophet, saying,

4 Is it time for you, O ye, to dwell

ANNOTATIONS.

(a) See Ezra 4. 4, 5. (b) It seems to me that this Prophecy of Haggai was deliver'd before Darius granted his Decree for Building of the Temple: and consequently that the Jews had no Power to get Cedar from Mount Lebanon, when this Prophecy was deliver'd; and therefore to prevent their making this a Pretence for their longer Delay, God here orders them to go to any Mountain or Hill they could come at, and to cut down such Timber as they could there meet with to build his House, and that he would be Pleas'd therewith.

House

Common Version
corrected.

PARAPHRASE.

in your cieled houses, and this house lie waste?

5 Now therefore thus saith the Lord of hosts, Consider your ways.

6 Ye have sown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye clothe you, but there is none warm: and he that earneth wages, earneth wages to put it into a bag with holes.

7 Thus saith the Lord of hosts, Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.

9 Ye looked for much, and lo, it came to little; and when ye brought it home, I* had blown upon it: why? saith the Lord of hosts. Because of mine house

me in my holy Temple when built, saith the Lord. 9 Ye have for some years (d) look'd for much Fruit of the Ground, and lo, it came to little; and when ye brought it, viz. the little Crop of Corn or other Grain which ye had, to your Home, I had blown upon or blasted it, so that Most of all that Little Crop was good for Nothing. And Why have I so dealt with you, saith the Lord of Hosts: I tell you, It is because of my House

House, not only to build your selves Houses to dwell in, but even to make them Fine, so as long since to dwell your selves in your cieled and otherwise fine Houses, and All the while to let this my House lie Waste, Nothing or Little more but the Foundation being yet built thereof. 5 Now therefore thus saith the Lord of Hosts, Consider your Ways, i.e. the Unreasonableness of your thus Acting. For surely in Reason ye ought to have had Regard to Me before your selves, and therefore to have us'd at least as much Industry and Care to have carried on the Building of my House, as you have done to build your Own houses, Wherefore consider what you have got by such your Ways or Dealings with me. 6 For as a Punishment thereof ye have sown much, and bring in little: ye eat, but ye have not enough to eat so as to satisfy your hunger: ye drink, but ye are not filled with drink, having not Wine or other drink or Liquor to do it: ye clothe you, but there is none warm, ye being not able to provide you Clothes enough to do it: and he that earneth Wages, earneth Wages to put it into a Bag with holes, i.e. is forced presently to lay out All he earns to supply Necessaries, so that his Money only passes thro' his hands and stays not with him to make him Rich, just as if he put it into a Bag with Holes, thro' which it run out as fast as he put it in. 7 Therefore thus saith the Lord of Hosts, Consider your Ways, and amend your Dealings with me, and then I will deal Suitably and Kindly with you. 8 Viz. Without any more delay, Go up to the (b) Mountain, and bring thence Wood, and build the House; and I will take Pleasure in your building it, and thereupon I will bless you by removing the Calamities ye at present lie under, and so I will be glorified (c) by you in returning me Thanks and Praising

(c) See Ezra 3. 10, 11. (d) Compare Chap. 2. 16.

PARAPHRASE.

Common Version
corrected.

that is Waste or lies Unbuilt; and ye run Every man to the Building of his Own house. 10 Therefore the Heaven over you is stay'd from giving so much as Dew, and the Earth is stay'd from her Fruit. 11 And I called for a Drought upon the Land, and upon the Mountains, and upon the Corn, and upon the new Wine, and upon the Oil, and upon that which the Ground bringeth forth, and upon Men, and upon Cattle, and upon all the labour of the Hands. 12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech the High Priest, with all the remnant of the People, obeyed the voice of the Lord their God, and the words of Haggai the Prophet, (forasmuch as the Lord their God had sent him,) and the People did fear before the Lord, so as forthwith to go on with the Building of the Temple. 13 Then to encourage them therein spake Haggai the Lord's messenger in the Lord's message unto the People, saying, I am with you. 14 Thus the Lord stirr'd up the Spirit of Zerubbabel the son of Shealtiel Governor of Judah, and the Spirit of Joshua the son of Josedech the High Priest, and the Spirit of all the remnant of the People, and they came and did work on the House of the Lord of Hosts their God, as soon as they could get All things Ready for that purpose, which was in the short time of three and twenty days. For as Haggai deliver'd to them the foregoing Prophecy on the First day of the sixth Month, (v. 1.) so they began actually to work on the Temple. 15 In the four and twentieth day of the sixth month, in the second year of Darius the King.

that is waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, (as the Lord their God had sent him) and the people did fear before the Lord.

13 Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord.

14 * Thus the Lord stirred up the spirit of Zerubbabel the son of Shealtiel governor of Judah, and the spirit of Joshua the son of Josedech the high priest, and the spirit of all the remnant of the people, and they came and did work on the house of the Lord of hosts their God:

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

Common Version
corrected.

PARAPHRASE.

Chap. II.

In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel governor of Judah, and to Joshua the son of Josedech the high priest, and to the residue of the people, saying,

3 Who is left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes, in comparison of it, as nothing?

4 Yet now be strong, O Zerubbabel, saith the Lord, and be strong, O Joshua, son of Josedech the high priest, and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts;

5 According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

6 For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land:

7 And I will shake all nations, and the

Chap. II. In the seventh Month, in the one and twentieth day of the Month, came the Word of the Lord by the Prophet Haggai, saying, 2 Speak now to Zerubbabel the son of Shealtiel Governor of Judah, and to Joshua the son of Josedech the High Priest, and to the Residue of the People, saying,

3 Who is left among you that saw this House in her first Glory, *i.e. the first Temple that was built by Solomon*: and how do ye see it Now? Is it not, *viz. this Second Temple ye are now building*, in your eyes in Comparison of it, *viz. Solomon's*, as Nothing in re-

spect of the Costliness or Fineness of the Materials, and Stateliness of Building, &c. 4 Yet now be strong *i.e. let not this at All discourage you*, O Zerubbabel, saith the Lord, and be strong, O Joshua, son of Josedech the High Priest, and be strong, all ye People of the Land, saith the Lord, and work: For I am with you, *not only to bless you in Carrying on and Finishing this my House, but also in accepting your Religious Service in this House as much as I did in the Former*, saith the Lord of Hosts; 5 According

to the Word that I covenanted with you when ye came out of Egypt, *viz. that I would dwell among you in a Special manner by having my Temple among you, wherein I would be present in a Special manner*; So my Spirit remaineth among you, *i.e. tho' I shall not give you in this Temple any Visible Token of my Special Presence, as I did in the Former, yet to All Spiritual purposes, and in a Spiritual manner or manner more suitable to my Spiritual and so Invisible Nature, I shall be present in this Temple as much as I was Afore*: Wherefore fear ye not or be not discourag'd on that Account. Nay, I foretell you further

that this House or Temple shall in one respect be glorify'd by me more than that of Solomon's. 6 For thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land: 7 And I will shake All Nations, *i.e. I will make a Great Change in the World, especially as to Religion, and more particularly as to putting an End to the Mosaical or Legal Dispensation, by the Coming of Christ*; and the said Christ

II.
A second Prophecy wherein is foretold, that tho' the Temple now Building was nothing so Glorious in respect of its Materials and Structure, as That of Solomon, yet it should be Far more Glorious in respect of its being Honour'd with the Presence of Christ.

who

PARAPHRASE.

Common Version
corrected.

† Or. who shall be the
desire &c. the Shiloh
to whom the gather-
ing of the people shall
be. Gen. 49. 10.

† This is a testimony of
the Divinity of Christ
for what could reveal
the Shechinah, or vi-
sible token of the Divine
presence, but the deity
united to human na-
ture

who is the Desire of all Nations as the Redeemer of the World shall come, and I will fill this House with Glory, i. e. most highly glorify it with the Divine Presence of Christ, saith the Lord of Hosts. 8 As for this Temple wanting Gold and Silver, wherewith That of Solomon was so adorn'd and enrich'd, you must not think, that I esteem it Ever the less for That; for you know that All the Silver in the World is mine, and the Gold is mine, saith the Lord of Hosts; and therefore had I a mind this House should be adorn'd therewith as the first Temple was, I could give you as much Silver and Gold, as I did Solomon, to do it with. But my Purpose by not having this House adorn'd so with Gold, &c. as Solomon's was, nor to give you there the former Visible Token of my special Presence, is to withdraw you from having Too much Regard to Outward and Sensible things, and to prepare you for the more Spiritual Service of the Gospel; which shall be publish'd to you by Christ. 9 And by his Coming frequently into the Temple, the Glory of this latter House shall be greater than of the former, saith the Lord of Hosts; inasmuch as the Second Person of the Deity shall be Personally, and so most Intimately united to the Human Nature of Christ, and so be Present in the Second Temple when Christ in a much more Special or Eminent manner, than the said Second Divine Person was present in Solomon's Temple, when the Shechinah appear'd there; forasmuch as the said Divine Person was not Personally united to the Shechinah, That being No more than a Visible Token of his Presence. And in this Place, viz. the latter House or Jerusalem will I give or cause the Gospel of Peace or Salvation to be preach'd, First by Him that is to be the Prince of Peace or Author of Salvation to All that truly believe in Him, and afterwards by his Apostles, &c. saith the Lord of Hosts.

III.

A third Prophe-
cy wherein they
are promised a
Fruitful Harvest,
&c. the next year,
for a Reward of
their going On
with the Building
of the Temple.

10 In the four and twentieth day of the ninth Month, in the second year of Darius, came the Word of the Lord by Haggai the Prophet, saying, 11 Thus saith the Lord of Hosts, Ask now the Priests concerning the Law, saying, 12 If one carry holy Flesh, i. e. the Flesh of any Sacrifice which has been sanctified by being offer'd on the Altar, in the Skirt of his Garment, and with his Skirt do touch Bread, or Pottage, or Wine, or Oil, or any Meat else, shall it, which is touch'd by the Skirt wherein

desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.

8 The silver is mine, and the gold is mine, saith the Lord of hosts.

9 The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

10 In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying,

11 Thus saith the Lord of hosts, Ask now the priests concerning the law, saying,

12 If one * carry holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it

Common Version
corrected.

PARAPHRASE.

be holy? And the priests answered and said, No.

13 Then said Haggai, If *one that is* unclean by a dead body, touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the Lord; and so *is* every work of their hands, and that which they offer there is unclean.

15* Therefore now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord.

16 Since those days were, when *one* came to an heap of twenty measures, there were *but* ten: when *one* came to the press-fat for to draw out fifty vessels out of the press, there were *but* twenty.

wherein is carried the Holy Flesh, thereby be made Holy according to the Law? And the Priests answered and said, No. 13 Then said Haggai, If one that is Unclean by touching a Dead Body, touch any of these things mention'd (v. 12.) viz. Bread or Potage, &c. shall it, that is so touch'd by an Unclean person, thereby become Unclean? And the Priests answered and said, It shall be Unclean. 14 Then answered Haggai, and said, So is this People, and so is this Nation before me, saith the Lord; and so is every work of their hands, and that which they offer there is Unclean, i. e. In like manner as Holy Flesh or any Part of a Sacrifice will not make any thing else it touches to become Holy; so neither have the Sacrifices of this People, which have been All along offer'd since their leaving off the Work of my Temple, made them Holy or Acceptable unto God. But on the Contrary, as the Touch of an Unclean person renders what he touches also Unclean; so the Very Sacrifices of this People, since they have left off to carry on the Building of my Temple, are become Unclean or Unacceptable to me, by reason of the Uncleannefs or Impurity of the Minds of this People, which has induc'd them to neglect the Carrying on of the Building of my House. 15 Therefore now, I pray you, consider, what has befalln you or how God has punish'd you for such your Neglect, from this day and upward, even so far upward as from (e) before a stone was laid upon a stone in the Temple of the Lord, i. e. from the Time that having laid the Foundation of the Temple, ye left off to lay any more stones upon the said stones of the Foundation, or to carry on the Building any further. 16 Since those days were or you began so to neglect the said Building, God has punish'd you so that when One came to an heap of Corn or other Grain yet Unthresh'd, which upon threshing he expected would yield the Quantity of twenty Measures or Bushels, there were or it would yield but Ten: And in like manner when one came to the Press-fat, wherein was such a Quantity of Grapes, that he expected for to draw out fifty Vessels out of the Press, there were or could be drawn out but twenty.

(e) Compare v. 18.

17 The

PARAPHRASE.

Common Version
corrected.

17 *The Reason whereof was because I smote you with Blasting, and with Mildew, and with Hail, in respect of all the Labours of your hands, i. e. of your Grain and other Fruits of the Earth; yet ye turned not to me so as to go on to build my House, saith the Lord.* 18 Consider now from this day, and upward from *this day which is* the four and twentieth day of the ninth Month, even from the day *that you left off to carry on the Building after* that the Foundation of the Lord's Temple was laid, consider it, viz. *what has befallen you for such your Neglect, what Scarcity ye have All the said while underwent. And this will tend to confirm you, that the Plenty you shall have henceforward, is sent you by God for your Now going on with his Temple; and my foretelling a plentiful Crop the next Harvest, Now so long before it, will be another Confirmation of the same.* 19 For Is the Seed yet in the Barn? (f) *i. e. you know it is not, it being but the ninth Month, which chiefly answers to our November: yea, as yet the Vine and the Fig-tree, and the Pomegranate, and the Olive-tree have not brought forth, so that there can be no Human Guess what the next Harvest, &c. will prove: But I tell you by my Prophet Haggai, that from this Day I will bless you so, that you shall have plentiful and seasonable Harvests, and hereby know that they come not by Chance to you, but are caused by me for a Blessing to you.*

IV.
Under the name
of Zerubbabel is
foretold, that
Christ should have
All Power given
unto him.

20 And again the Word of the Lord came unto Haggai in the *same* four and twentieth day of the Month, saying, 21 Speak to Zerubbabel Governor of Judah, saying, I will shake the Heavens and the Earth, 22 And I will overthrow the Throne of Kingdoms, and I will destroy the Strength of the Kingdoms of the Heathen, and I will overthrow

17 I smote you with blasting, and with mildew, and with hail, in all the labours of your hands, yet ye turned not to me, saith the Lord.

18 Consider now from this day, and upward from the four and twentieth day of the ninth month, even from the day that the foundation of the Lords temple was laid, consider it.

19 Is the seed yet in the barn? yea, as yet the vine and the fig-tree, and the pomegranate, and the olive-tree hath not brought forth: from this day will I bless you.

20 And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel governor of Judah, saying, I will shake the heavens and the earth,

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow

ANNOTATIONS.

(f) The word we translate *Barn*, may also signify the *plow'd Ground*, wherein the Seed is sown for to bring forth a Crop the next year. And then by the Hebrew Expression will be meant, that the *Seed-corn was not yet so much as sown.*

the

Common Version
corrected.

PARAPHRASE.

the chariots, & those that ride in them, and the horses, and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the Lord of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.

the (b) Signet, wherewith they Seal and give Authority to all Publick Instruments of Government: so I will give unto thy Descendent Christ (i) All Power in Heaven and Earth, to Rule and Order All things with Sovereign Authority for the Good of his Church: For the said Person that shall descend of Thee, is He whom I have chosen to this great End, and ordain'd to be the Judge of the Quick and Dead.

the Chariots, and those that ride in them, and the Horses and their Riders shall come down, every one by the sword of his Brother or of Another, i.e. I will make great Changes in the Earth, and put an End to the present Empire of the Persians, and afterwards That of the Greeks, and afterwards That of the Romans, and of all Antichristian or Unbelieving Nations.

23 In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the Lord, and will make thee as a Signet: for I have chosen thee, saith the Lord of Hosts, i.e. Thro' All which Changes I will preserve my Church or Faithfull Servants, and especially the Seed of thee, Zorobabel, of whom Christ is to descend (g) or be born: Which thy Offspring I will make as my Signet, i.e. as Kings are wont to depute the Exercise of their Sovereign Authority to Another by delivering to them

+ a Token that in the preservation of him & his family God would make good all his other promises & especially the graciously promised of Christ the sovereign instrument by whom he would give effect to all the before mentioned glorious designs.

ANNOTATIONS.

(g) Matth. 1. 12, 13, &c: (b) See Esther 3. 10. And this Reference in this Prophecy seems the more likely and remarkable, because Artaxerxes deliver'd his Signet to Haman the Enemy of the Jews for to bring about their Destruction: Wherefore God here foretells, that he will deliver as it were his Signet to Christ who should be of the Seed of Zorobabel and the Saviour of the World, for the Good and Welfare of all his Faithfull People.

(i) Matth. 28. 18. Acts 17. 31.

ZECHARIAH.

THE PREFACE.

I.
Of Zachary's Family,
and Distinction from Others
of the same Name.

THO' *Zechariah* has told us both his Father's and Grandfather's name, yet it can't be thence learn'd at this Distance of Time, or what *Family* or *Tribe* he was. For, whereas he prophesied after the Return from the Babylonish Captivity, He might be One of Those of the *Ten*, as well as of the other *Two* Tribes that return'd. And since it appears from the Dates of their Prophecies, that *Haggai* and *Zachary* did at least for some time prophesy together, it might please God to choose One of them out of the Ten Tribes, and the Other out of the Two Tribes; and that for several Reasons, viz. as that it might thereby appear that God had a like Respect to those of *Israel*, as he had to those of *Judah*, that were return'd; and that hereby *All* might be the more prevail'd on to hearken to his Words or Will made known to them by the said Prophets. The Title of *Prophet* being added just after the mention of *Iddo*, (Chap. 1. 1.) hence 'tis capable of being referr'd to *Iddo* as well as to his Grandson *Zachary*; and accordingly it is so referr'd by some. But the Seventy Interpreters refer it to *Zachary*, and herein are follow'd in the Vulgar Latin Version. And because this *Zachary* was the Son of a *Barachias*, therefore Several suppose him to be the same *Zachary*, that is mention'd by our Saviour *Matth.* 23. 35. But I have formerly observ'd in a Note on my Paraphrase of that Text, that thereby is rather to be understood the *Zachary* expressly related 2 Chron. 24. 20 — 22. to be slain in the Court of the House of the Lord, and so in the place referr'd to by our Saviour. As for that other Opinion, that this *Zachary* was the Father of *John Baptist*, the very mention of It shews, that such

such as embrace it, have no Skill in *Chronology*, and so are Very unfit to be *Commentators on Prophetical Books*: the Right understanding whereof necessarily require a Competent Insight into *Chronology*.

Accordingly this our Prophet has expressly given us the *Dates* of all his Prophecies contain'd at least in the first eight Chapters. Several there are who suppose the following (at least three) Chapters, not to be Prophecies of *Zechariah* but *Jeremiah*; being chiefly induced so to do, because they look on Chap. 11. v. 12, 13. to be that Prophecy which is cited or referr'd to *Matth.* 27. 9, 10. as spoken by *Jeremy*. And this Opinion seeming at first Plausible enough, and being embraced by Very learned and judicious Men, particularly Mr *Mede*, I therefore follow'd it in my Paraphrase on *Matth.* 27. 9, 10. being prevail'd on the Rather so to do, because the other Reason which is used to confirm this Opinion, at first shew seems very probable, viz. that the *Contents of Zech.* 9. 10, 11. do not agree to the *Times of or after Zachary*; whereas they very well agree to the *Times of or after Jeremy*. But on duly weighing all the said Contents, I find the Contrary to be True, particularly as to what is said of *Tyre* Chap. 9. 4. *Old Tyre* that was taken by *Nebuchadnezzar*, not standing in the *Sea*, or being burnt by him; whereas *New Tyre* taken by *Alexander the Great* was built on an *Isle*, and burnt by *Alexander*. As to the Prophecy referr'd to *Jeremy* by *St Matthew*, see my Preface to *Jeremy*.

II.
Of the Time of
Zachary's Pro-
phesying.

ZECHARIAH.

PARAPHRASE.

Common Version
corrected.

SECTION I.

Containing the Prophecies of Zechariah that were deliver'd in the Second year of Darius the First of that Name, that was King of Persia: Which take up the first six Chapters.

^{I.}
The First Prophecy, whereby the Jews are exhorted to Repentance, and particularly to go on with the Building of the Temple.

Chap. I. **I**N the eight Month, in the second Year of Darius the First of that Name that was King or Emperor of Persia, came the Word of the Lord (a) to Zechariah, the son of Barachiah, the son of Iddo the Prophet, saying, **2** The Lord hath been sore displeased with your Fathers. **3** Therefore say thou unto them, Thus saith the Lord of Hosts, Turn ye unto me by Repentance, saith the Lord of Hosts, and I will turn my Favour unto you, saith the Lord of Hosts. **4** Be ye not as your Fathers, unto whom the former Prophets have cried, saying, Thus saith the Lord of Hosts, Turn ye now from your evil Ways, and from your evil Doings: but they did not hear, nor hearken unto me, saith the Lord. **5** Your said Fathers, where are they? and the Prophets, do they live for ever? *i. e. it is Time that my Prophets, that denounced my Judgments against your Fathers, are Now dead, as well as your Fathers:* **6** But this is no Encouragement for you to slight my Messages by my Prophets, forasmuch as you are to remind, that tho' my said Prophets are dead, or did die even long

Lord of hosts, Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord.

5 Your fathers, where are they? and the prophets, do they live for ever?

(a) See the Preface to this Prophetical Book.

Chap. I.

IN the eight month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Barachiah, the son of Iddo the prophet, saying,

2 The Lord hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the Lord of hosts, Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the

before

Common Version
corrected.

PARAPHRASE.

6 But my words & my statutes which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Barachiah, the son of Iddo, the prophet, in a vision which to relate was thus.

8 I saw by night, and behold, a man riding upon a red horse, and he stood among the myrtle-trees that were in a bottom, and behind him were there red horses, speckled and white.

Speckled and White; whereby may probably be denoted the Events of the several Wars afterwards of Darius; the Red horses denoting the Reduction of the (c) Babylonians after their Revolt from their Subjection to the Persians; whose City being deliver'd into the hands of Darius by Zopyrus, he deliver'd the Inhabitants thereof for a Spoil to his Persian Soldiers,

before their Prophecies were fulfill'd; yet my Words and my Statutes, i. e. the Judgments which I had decreed to send on you if ye did not repent, and which I commanded my Servants the Prophets to foretell you of, did they not, i. e. you can't but know they did take hold of or fall on your Fathers, and they return'd and said, i. e. they could not but acknowledge thus much, viz. Like as the Lord of Hosts thought or purpos'd to do unto us, according to our Ways, and according to our Doings, i. e. according as ye did or did not repent, so hath he dealt with Us. And in like manner Now, if you repent not of the Sins you are Guilty of, and especially your shamefull Neglect of going on with the Building of the Temple, God's Judgments will certainly take hold of you, as they did of your Fathers.

7 Upon the four and twentieth day of the eleventh month, which is the month Sebat, answering chiefly to our January, in the second year likewise of Darius, came the Word of the Lord unto Zechariah, the son of Barachiah, the son of Iddo, the Prophet, in a Vision, which to Relate was thus: 8 I saw in the said Vision which I had by Night, and behold, an Angel (as v. 9, 11.) in the Appearance of a Man riding, as denoting his Power and Readiness to obey the Will of God, on a Red (b) horse, as denoting God's purpose to avenge the Jews of their Enemies, and to put an End to all the Opposition hitherto made by the said Enemies to the Building of the Temple: And he stood among the Myrtle-trees that were growing in a Bottom or deep place, where by the Myrtle-trees is denoted the Peace that was then All over the Persian Empire: And behind him were there Others that appear'd riding on Red horses,

ANNOTATIONS.

(b) Compare Revel. 6. 4, &c. (c) Read Dean Prideaux's Connexion of the Old and New Testam. Part 1. B. 3. under the fifth and sixth years of Darius the First.

II.
The Second Prophecy, wherein is foretold the several Events that should happen to Darius, and especially that He should grant the Jews Leave and Power to carry on the Building of the Temple.

on the Lord of Hosts as chief of the celestial armies for coming to avenge the Jews who were oppressed by their enemies as weak & low but precious plants. in a bottom, as expressive of the object condition of the Church in this world, & particularly the subjection it was in at this time under the Persian Empire. The other horses &c. their violent represent the divine providence in its various operations in the world: these.

PARAPHRASE.

Common Version
corrected.

*That report to Christ
that while all the na-
tions round are at rest,
the Church is miserably
afflicted: whereupon
Christ as mediator,
intercedes with God for
the relief of the Church.
& obtains a gracious
answer, which the pro-
phet is commanded to
publish.*

and impaled no less than three thousand of the most Guilty in the Revolt. Which together with the great Number of Women and Children that were put to Death by the Babylonians themselves during their being Besieg'd, may fitly be denoted by a Red horse, or one stain'd all over with Blood. By the Speckled horses next mention'd may well be denoted (d) the Various Success partly Good and partly Bad, which Darius met with in his Scythian Expedition, and Ionian War, which he was next Engag'd in One after the Other. By the White horses last mention'd may fitly be denoted the Heralds (e) sent by Darius to try by Fair and Peaceable means, Which of the Grecians would submit to him, and which would not; This being done in the Latter part of his Reign.

9 Then said I to the Man or Angel I saw (v. 8.) among the Myrtle-trees, O my Lord, What are these behind thee, (as v. 8.) on red, speckled and white horses. And the said Angel that talked or was sent to talk with me, said unto me, I will shew thee what these be.

10 Now by the Angel mention'd by me (v. 9.) is to be understood Even the Man in Appearance, that stood among the Myrtle-Trees, (v. 8.) who answer'd and said, These on the red, speckled and white horses are They whom the Lord hath sent to walk to and fro thro' the Earth, i. e. They denote three Angels to whom the Lord has permitted the Administration of the Affairs of the Persian Empire. 11 And they answer'd the Angel of the Lord that stood among the Myrtle-trees, being demanded of him How things stood, and said, We have walked to and fro thro' the Earth, and behold, all the Earth sitteth still, and is at Rest, i. e. at present there is Peace and Quietness thro' the Whole Persian Empire. But by them it seems is to be understood as further intimated, that this Peace would not last Long, but Darius would be engag'd in Troubles.

12 Then or thereupon the Angel of the Lord answer'd and said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem, and on the Cities of Judah, against which thou hast had Indignation these three-

9 Then said I, O my Lord, what are these? And the angel that talked with me, said unto me, I will shew thee what these be.

10 * Even the man that stood among the myrtle-trees answered and said, These are they whom the Lord hath sent to walk to and fro thro' the earth.

11 And they answered the angel of the Lord that stood among the myrtle-trees, and said, We have walked to and fro thro' the earth, and behold, all the earth sitteth still, and is at rest.

12 Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

ANNOTATIONS.

- (d) Read D. Prid. Conn. P. 1. B. 4. under the eighth and foll. years of Darius.
(e) Ibid. under the twenty ninth year of the same Darius.

score

Common Version
corrected.

PARAPHRASE.

13 And the Lord answered the angel that talked with me, with good words, * even comfortable words.

14 * Namely the angel that * talked with me, said unto me, Cry thou, saying, Thus saith the Lord of hosts, I am jealous for Jerusalem, and for Sion with a great jealousy.

15 And I am very fore displeased with the heathen that are at ease: for I was but a little displeased, and

score and ten years? *i.e. the Seventy (f) years which thou didst decree for the Time of the Jews Captivity, are expir'd several years Ago. And as thou hast been pleas'd to make Way for their Return into their Country at the end of the said Seventy years; so I beseech thee to shew thy Mercy further unto them, so as to enable them to go on with the Building of the Temple, the Foundation whereof has been Long laid, and also to finish the other Buildings and Walls of Jerusalem, and of the rest of the Cities: Or else to make known to them the Cause, for which you will not shew Mercy to them as yet. And This I the rather beseech thee to let them Now do, while the Persian Empire is at peace, as being a most Proper or Likely time for the said Work; forasmuch as tho' thou shouldst incline the Heart of Darius the present King to give them Leave and Encouragement, yet the Jews may be hinder'd from being much or any thing the Better for the King's Good Inclinations to them and the Work, should be engag'd in Wars: The like having befallen them Afore by means (g) of Cyrus's Engagements in War, tho'*

he had given them Full Power and the Greatest Encouragement to build the Temple, &c. 13 And the Lord answer'd the Angel that talked with me, with good words, even comfortable words. 14 Namely the Angel that talked with me, said unto me, Cry thou, *i.e. make Publickly known to the Jews what follows*, saying, Thus saith the Lord of Hosts, I am jealous for Jerusalem, and for Sion with a great Jealousy, *i.e. I will now make it appear that I am Greatly concern'd for my City and Temple.* 15 And I am, *(to speak like a Man or in Condescension to the Weakness of Human Understanding,)* Very fore displeas'd with the Heathen neighbouring on the Jews, as the Samaritans, &c. that are at Ease, and will punish them in due time and manner: For I was but for a Little time in Comparison of what they deserv'd, viz. but Seventy years displeas'd so

ANNOTATIONS.

(f) It is Observable, that from the Burning of the Temple by the Babylonians, to the fourth year of Darius when his Decree was brought to Jerusalem for Re-building the Temple, were just Seventy years. So that of this Seventy years some seem to understand the said Number of years here mention'd. But it is to be consider'd that this Prophecy is expressly said v. 7. to have been made known to Zachary in the second year of Darius, and so Afore the said Seventy years were all expir'd in this last Sense or Way of Reckoning them. Whereas the Words of the Angel here seem rather to imply the Sense given by me in the Paraphrase, and so to refer to the Seventy years of the Jews being Actually in Captivity, &c.

(g) See Ezra 4. 3, 4, &c. to the end of the Chapter.

with

PARAPHRASE.

Common Version
corrected.

† They were as those who
are glad of a calamity
which is their ruin & des-
troy, & therefore to let
them their power as far
as it would bear.

with the Jews as to keep them from their Country in Captivity, and they, viz. the said neighbouring Hea-then helped forward or prolong'd the Affliction of my People, by giving All (g) the hindrance they could in building the Temple, &c. 16 Therefore thus saith the Lord, I am returned to Jerusalem with Mercies: i. e. I will shew such Mercies to Jerusalem and Judah as Thou my Angel hast requested of me, (v. 12.) so that my House shall without any more hindrance be built in it, saith the Lord of Hosts, and a Line shall be stretched forth upon Jerusalem, i. e. in time also the City and Walls also of Jerusalem shall be rebuilt. 17 Cry yet, saying, Thus saith the Lord of Hosts, My Cities, i. e. other Cities besides Jerusalem, thro' the Prosperity the Jews shall enjoy, shall yet be spread abroad, or built in the several parts of my Land of Israel or Judah, and the Lord shall yet comfort Sion, and by causing the Temple to be built thereon, shall shew that he do's yet choose Jerusalem for the place of his Temple.

III.

It is further fore-
told, that the Sa-
maritans, &c.
should be made to
cease from hin-
dring the Build-
ing of the Tem-
ple.

18 Then lift I up mine Eyes, and saw, and be-
hold, four Horns. 19 And I said unto the Angel
that talked with me, What be these? And he an-
swered me, These are the Horns which have scat-
tered Judah, Israel, and Jerusalem, i. e. these Horns
denote the four Heathen neighbouring Nations, viz.
the Cuthites (b) or Samaritans, Ammonites, Arabs,
and Philistines, who have hitherto and would still go
on to hinder the Jews that are return'd from build-
ing the Temple and City of Jerusalem. 20 And the
Lord shewed me four Carpenters. 21 Then said I,
What come these to do? And he spake, saying,
These Horns shewn thee, (v. 18) thou hast been told
(v. 19) are the Horns which have scattered Judah,
so that no Man did lift up his head: but these Car-
penters or Smiths are or denote such as shall come
to fray them, or frighten away the Beasts with the
said Horns, and to cast out or break to Pieces the
Horns of the Gentiles, which lift up their Horn
over the Land of Judah to scatter it, i. e. to take
away the Power of the said Gentiles, and to cause
them to cease from disturbing the Jews any more in
the building of the Temple.

(b) Compare Neh. 4. 7.

† they helped forward
the affliction.

16 Therefore thus
saith the Lord, I am
returned to Jerusa-
lem with mercies:
my house shall be
built in it, saith the
Lord of hosts, and a
line shall be stretched
forth upon Jerusalem.

17 Cry yet, say-
ing, Thus saith the
Lord of hosts, My
cities thro' prosperity
shall yet be spread a-
broad, and the Lord
shall yet comfort
Sion, and shall yet
choose Jerusalem.

18 Then lift I up
mine eyes, and saw,
and behold, four
horns.

19 And I said unto
the angel that talked
with me, What be
these? And he an-
swered me, These
are the horns which
have scattered Judah,
Israel, and Jerusalem.

20 And the Lord
shewed me four car-
penters.

21 Then said I,
What come these to
do? And he spake,
saying, These are the
horns which have
scattered Judah, so
that no man did lift
up his head: but these
are come to fray
them, to cast out the
horns of the Gentiles,
which lift up their
horn over the land
of Judah to scatter it.

18 a figure of the Jewish
enemies which stood upon
her four every corner.
In the four corners
to which she had been
& would be opposed, but
God will appoint means
to destroy all her ene-
mies signified by the
four carpenters or smiths

Common Version
corrected.

PARAPHRASE.

Chap. II.

I lift up mine eyes again, and looked, and behold, a man with a measuring-line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, in order for thee to see what is the breadth thereof, and what is the length thereof.

3 And behold, the angel that talked with me, went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.

5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heavens, saith the Lord.

7 Deliver thy self, O Sion, that dwellest with the daughter of Babylon.

Chap. II. I lift up mine Eyes again, and looked, and behold, a Man with a measuring-line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure the Area or Ground which Jerusalem shall take up when rebuilt, in order for thee to see what shall be the Breadth thereof, and what the Length thereof, and thereby that it shall become again a Very large City.

3 And behold, the Angel that talked with me, went forth from among the Myrtle-trees where he afore was, (Chap. I. 8.) and another Angel went out as from God to meet him with new Orders.

4 And accordingly the Angel that met him, said unto him that had hitherto talked with me, Run, speak to this young Man Zechariah, saying, Jerusalem shall not only be built so as to take up much Ground, (as v. 2.) but also shall be inhabited as Towns without Walls, or which are thought not to need Walls to defend them, for or by reason of the Multitude of Men and Cattle therein.

5 And Such shall Literally be the State of Jerusalem on their Return to Jerusalem after their general Conversion to Christianity: For I, saith the Lord, will then be unto her such a Defence as if a Wall (i) of Fire was round about her, and will be the Glory, i. e. reside in a Glorious manner in the midst of her.

6 Ho, ho, come forth, and flee, ye Jews that are yet there, from out of Babylon which is in the Land of the North, saith the Lord: for I have or will spread them of Babylon, in which Calamity you Jews will be involv'd by staying therein; I will spread them abroad, being taken Captives by Darius on Zopyrus's delivering Babylon into his hands, as the four Winds of the Heavens, saith the Lord.

7 Wherefore take this Warning I give thee, and deliver thy self, O Sion, that dwellest with the daughter of Babylon, i. e. de-

IV.
The Greatness & Prosperity of Jerusalem, is foretold.

Or under the Messiah

For the Son of God commands the other who was but a ministering spirit, to be round the dispensing of the Vision to the prophet.

V.
The Jews yet in Babylon are warn'd to leave it to avoid being involv'd in the Calamities that should befall the Babylonians on their City, being recover'd by Darius.

It And by this figure all the true servants of God are warned to leave the phantasies & vanities of the world, & to enter into Christ's Church. For I have spread you as much as I say, Babylon is now a desolate & solitary place.

ANNOTATIONS.

(i) See Revel. 21. 22—26. Which sufficiently teaches us, To what time this Prophecy ultimately refers, viz. to the Same there spoken of; tho' in a Primary Sense as to Time and in a less Degree, it may be understood of such Prosperous Intervals, as the Jews enjoy'd, between their Rebuilding of their Temple and City, and the Destruction again of Both by the Romans. And the like is to be understood in Many or Most such Passages of this Prophetical Book.

* C

liver

For you being, I sent you thither to work & punish you, and now I have sent you back to your land & originally chose for you, rather to make use of my benight.

PARAPHRASE.

Common Version
corrected.

8 The words of Christ re-
peated by the Angel to
the prophet. I may be
thus paraphrased.
"Think not that because
the Divine Majesty is
no longer manifested
to you in the pillar of
glory, as when he brought
up fathers out of
Egypt: that therefore
you are no longer the
object of his regard.
Believe me, the Son of
God, who formerly ap-
peared in that pillar,
that I am actually
compassionated to take
you under
my protection.
I am now
now sent to
restrain the Gentile
nations from detain-
ing or injuring you.
For God has still the
utmost regard & ten-
derness of y^r prosperity."

live your selves from the Calamities that shall then
befall Babylon, All ye Jews that yet dwell there, by
coming out of It. 8 For thus saith the Lord, After
I have made known to you the Glory to which Jeru-
salem shall be restor'd, (as v. 2. 4, 5.) I now proceed
to foretell you also by my Angel who tells this to my
Prophet, that He, viz. God has sent me, viz. the An-
gel that talked with Zechariah unto the Nations, viz.
Babylonians which spoil'd you, in order to punish
them yet further for their Cruelty towards you, for
God will make it appear, that He that touches you,
touches or is esteem'd as if he did touch the Apple
of his eye. 9 For behold, I will shake my hand
upon them, as One that is going to punish another
shakes the Rod over him; and they, viz. the Babylo-
nians shall (k) be deliver'd for a Spoil into the Power
of the Persians that were Once their Servants: and ye
shall know that the Lord of Hosts has sent me, viz.
both the Angel that deliver'd this Prophecy to Ze-
chariah, and Zechariah himself to you.

10 Sing and rejoice, O daughter of Sion: for lo,
I come, and I will (l) dwell in the midst of thee,
saith the Lord. 11 And many Nations shall be
joined to the Lord in that day, and shall be my
People: and I will dwell in the midst of thee, and
thou shalt know that the Lord of Hosts hath sent
me unto thee. 12 And the Lord shall inherit Ju-
dah his Portion in the holy Land, i. e. shall cause
the Jews as his beloved People to inherit again the
Holy Land, and shall choose Jerusalem again. 13 Be
silent, O all flesh, before the Lord: for he is raised
up out of his holy Habitation, i. e. God shall shew
his Power and Glory in an Extraordinary manner on
his holy Mountain of Sion at Jerusalem. All which
from v. 10. as it may be understood First and in the
Lowest Sense of the State of the Jews and Jerusa-
lem after their Return from the Babylonish Captivity,
and having rebuilt the Temple and City: so it is to be
understood Secondarily and in a Mystical or Spiritual
manner of Christ's Coming and dwelling among the

8 For thus saith
the Lord of hosts,
After the glory hath
he sent me unto the
nations which spoil-
ed you, for he that
toucheth you, touch-
eth the apple of his
eye.

9 For behold, I
will shake mine hand
upon them, and they
shall be a spoil to
their servants: and
ye shall know that
the Lord of hosts hath
sent me.

10 Sing and re-
joice, O daughter of
Sion: for lo, I come,
and I will dwell in
the midst of thee,
saith the Lord.

11 And many na-
tions shall be joined
to the Lord in that
day, and shall be my
people: and I will
dwell in the midst of
thee, and thou shalt
know that the Lord
of hosts hath sent me
unto thee.

12 And the Lord
shall inherit Judah his
portion in the holy
land, and shall choose
Jerusalem again.

13 Be silent, O all
flesh, before the Lord:
for he is raised up
out of his holy habi-
tation.

(k) See Prideaux's Connexion of O. and N. Test. as directed Note (c).

(l) John 1. 14. Revel. 21. 3, 22, 23, &c. to 26.

Common Version
corrected.

PARAPHRASE.

Chap. III.

And he shewed me
Joshua the high priest
standing before the
angel of the Lord,
and Satan standing at
his right hand to re-
sist him.

2 And the Lord
said unto Satan, The
Lord rebuke thee, O
Satan, even the Lord
that hath chosen Je-
rusalem, rebuke thee:
is not this a brand
plucked out of the fire?

3 Now Joshua was
clothed with filthy
garments, and stood
before the angel.

4 And he answer-
ed, and spake unto
those that stood be-

to in the Babylonish Captivity, as a Brand plucked out of the Fire: By which thou, Satan, mightest understand, that I have forgiven the former Sins of the Jewish Nation, and receiv'd them into my Favour and Love again. As a lively Representation and Assurance whereof methought what follows was done. 3 Now Joshua was clothed with filthy or mean Garments, as denoting the yet mean or low Condition of the Jews that were return'd; as also their Sin in neglecting to go on with the Building of the Temple, and thus Joshua stood before the Angel. 4 And he, viz. the Lord, (as v. 2.) answer'd and said unto those Angels that stood attending

Jews, and his Apostle's preaching the Gospel at Jeru-
salem. But it will Lastly and most Fully be com-
pleted, even in the Literal as well as Spiritual Sense,
on the Restoration of the Jews to their Country upon
their general Conversion to Christianity.

Chap. III. And he, viz. the Lord, (as Ch. I. 20.)
shew'd me the Appearance of Joshua the High Priest
standing before the Angel of the Lord, who had hi-
therto talk'd with me, and (m) Satan standing at his
Right hand, as it was usual in those days for the
Accuser to stand at the Right hand of him that was
Accused in the Courts of Judicature before the Judge:
Here Satan stood to resist or accuse him, viz. Joshua,
and so to prevail on God not to favour the Jews, but
to give him (viz. Satan) leave still to go on to Trouble
the Jews by his Wicked Instruments. 2 And the
Lord having heard what Satan had to urge against
Joshua or the Jews, said unto Satan (n) by One of his
Angels, The Lord rebuke thee, O Satan, even the
Lord that hath chosen Jerusalem, rebuke thee, i. e.
will henceforth permit thee no longer to hurt the Jews,
or hinder them from Building the Temple. Is not this
Joshua, by whom is denoted the Whole Body of the
Jews that were return'd from Captivity, deliver'd
by me from the Dangers and Misery he was expos'd

VII.
Under the Type
of Joshua, is fore-
told or promis'd
the Restoration of
the Church, and
the Coming of
Christ, &c.

Joshua the
High Priest
represents the
Church in a
mean condi-
tion as just escap'd from
captivity, & yet polluted
with many sins, de-
noted by the filthy gar-
ments, standing, as in
a court of judicature
before the Angel, or
Christ, who is both Judge
& Advocate of those that
trust in him. By what
follows in the 3^d & 4th v.
Joshua is denoted in
a lower sense the tem-
poral prosperity of the
Church, but principally
its spiritual restoration,
now indic'd by the im-
putation of Christ's right-
eousness, & sanctified by
his Spirit.

ANNOTATIONS.

(m) Compare Job 1. 6, &c. and 2. 1, &c. Psal. 109. 6. and Revel. 12. 10.

(n) It is not only plainly imply'd by the Form of Rebuke which follows, that the Lord did not himself rebuke Satan, but that it was done by the Ministry of an Angel; but the Same is more Agreeable to the Whole Tenor of Scripture in this Case; it being Usual All along in such Cases to represent what is done by God, by what is Usual to be done by Great Kings, One Way of setting forth whose Majesty is, by Speaking to Others. especially such as they are Displeas'd with, not by Themselves but by their Ministers of State.

* C 2

before

PARAPHRASE.

Common Version
corrected.

before him, saying, Take away the filthy Garments from him. And unto him, viz. Joshua he said, Behold, I have caused thine Iniquity to pass from thee, *i. e. I forgive or pass over the great Sin the Jews have been Guilty of in neglecting so Long to go on with the Building of my Temple, on Condition that they now obey the Directions of my Prophets* (o) Haggai and Zachary, and I will clothe thee with change of Raiment, which are Clean and handsom, thereby denoting not only that thy foresaid Sin is pardon'd, but also that I will restore thee to an higher and more prosperous Condition. 5 Even I the Lord have said or order'd thus: Let them, viz. Some of the Angels that stood before the Lord, (as v. 4.) set a fair Mitre upon his head: so they let a fair Mitre upon his head, and cloth'd him with new handsom Priestly Garments: And the Angel of the Lord, that had All along been with me, stood by. 6 And the said Angel of the Lord protested unto Joshua, after the Mitre was put on his head and the new Garments on his body, saying, 7 Thus saith the Lord of Hosts, If thou wilt walk in my Ways, and if thou wilt keep my Charge, then thou shalt also judge my House, and shalt also keep my Courts, *i. e. Thou and thy Posterity as High Priests shall have the Chief Care or Inspection of my Temple;* and I will give thee places to walk among these that stand by, *i. e. I will give charge to some of these Angels that stand by, that they shall preserve thee whithersoever thou goest, or whatsoever thou undertakest: and hereafter I will reward thee with giving thee a Place in Heaven together with the said Angels.* 8 Hear now, O Joshua the High Priest, thou and thy Fellows that sit before thee, *i. e. Zerobabel and other chief Persons that had the Government of the People, and who were wont to sit All together for that purpose:* For they are Men (p) wonder'd at, or design'd to be for Signs or Emblems of what shall be done hereafter: For behold, I will in the Fulness of Time bring forth into the World my Servant most Eminently so call'd, even the Branch that is to arise out of the (q) Root of Jesse or David, viz.

fore him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 * Even I have said, Let them set a fair mitre upon his head: so they set a fair mitre upon his head, and clothed him with garments; and the angel of the Lord stood by.

6 And the angel of the Lord protested unto Joshua, saying,

7 Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

8 Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondred at: for behold, I will bring forth my servant the BRANCH.

(o) See Ezra 5. 1.

(p) Compare Isai. 8. 18.

(q) Isai. 11. 1.

+ Christ is the principal
kindred only author
of the new dispensation.

Common Version
corrected.

PARAPHRASE.

9 For behold, the stone that I have laid before Joshua: upon one stone shall be seven eyes, behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine, and under the fig-tree.

Chap. IV.

And the angel that talked with me, came again and waked me, as a man that is wakened out of his sleep.

2 And said unto me, What seest thou?

said Great Iniquity of that Land or the Jewish Nation in or at One very Remarkable Day or Time, viz. when there shall be a General Conversion of the Jews to Christ. 10 In that Day, saith the Lord of Hosts, shall ye again be restor'd to your Country from all places, where ye have been dispers'd, and shall call or discourse Every man with his Neighbour sitting under the or his Vine, and under the or his Fig-tree, i. e. Being return'd into their Country, the Jews shall then enjoy most peacefull and plentiful, and so most prosperous Times. The Vision related in this Chapter 3. was so pleasing to Zechariah, that as soon as it was Over, He was as One fain or lull'd Asleep with the Satisfaction of what had been represented to him, as appears from what follows.

Chap. IV. And or After some time the Angel that talked with me from the First, came again and as it were waked me, as a Man that is wakened out of his sleep, 2 And said unto me, What seest thou? And

(r) Compare Psal. 118. 22. Matth. 21. 42. Acts 4. 2, &c. Isai. 28. 16. and 1 Pet. 2. 4. (s) Compare Rev. 5. 6. and see Chap. 4. 10. of this Book. (t) Matth. 28. 18. (u) Compare Chap. 13. 1.

the Messiah or Christ; of whom as to his Priestly Office Joshua the present High Priest is design'd to be an Emblem, in respect particularly as to what is represented in this Vision as done to Joshua. 9 For behold, the said Branch or Christ is to be The Stone that I have order'd to be laid before Joshua, and doth denote That Stone; (r) which tho' the Builders reject, yet shall become the Head-Stone of the Corner, i. e. Christ. On this One Stone shall be seven (s) eyes, i. e. the said Branch or Christ, when exalted into Heaven, (t) shall have All Power in Heaven and Earth given to him, and accordingly the Seven Archangels shall be made subject to him, and shall be Ready to receive and obey all his Commands. Behold, I will engrave the Engraving thereof, viz. of the Seven Eyes on the said Stone, i. e. I will order the said Seven Archangels to be subject and obedient to the said Stone or Branch, that is, Christ, when upon his Ascension I shall give him All Power in Heaven and Earth: And whereas the Jews by crucifying Christ and afterwards obstinately persisting in their Unbelief, shall become Guilty of the Greatest Iniquity, for which their State, and Jerusalem, and the Temple shall be again destroy'd, and they shall Long be driven from their Country; yet I (u) will remove or forgive the

As the emblem of the Branch, mark the human nature of Christ, in this of the Stone his Divine nature: no mere human person, being a proper suitable foundation for God's Church. As that matter at some hath been set forth in the sight of Joshua & other priests, so the Divine providence with is perfect & universal (as the number seven, which constantly signifies a complete number) shall be always fixed upon Christ, to maintain his glorious Kingdom. I will engrave, inevitably establish. I will remove the iniquity. As in Joshua the high priest again made fit & obedient to the priesthood: so he had sanctified all his Church, to be the only solution of Christ's kingdom, with his high priest with God confirm & make perfect his sanctification.

VIII.
The Finishing of the Temple under Zorobabel, is further foretold or assur'd; and Christ prophesied of under the name of an Head-stone, &c.

In that day &c. In that time, according to the coming of Christ, to the end of the world, when symbolically called the day, or at Luke 17. 22. shall the Gospel of Salvation with all its inestimable benefits be proclaimed & offered to mankind.

PARAPHRASE.

Common Version
corrected.

*by this vision is desired
that the means by which
god would preserve
perfect victory his
Church the candlestick
represents the Church.
The bowl above it Christ
Jesus, who hath received
of his Father the fulness
of the spirit signified
by the oil to be poured
through his Church.
The seven lamps are the
several operations of
the spirit in the faithful
full all in conformity
of his image & in light
of faith & understand-
ing displaying God's
glory to the world. The
seven pipes are the se-
veral means of com-
munication of his spiri-
tual power to believers.
The two Olive-trees which
feed the bowl supply
the lamps with oil, re-
present the two great
royal offices of King
& Priest whereunto
Christ hath been an-
ointed & consecrated
of God.*

I said, I have looked, and behold, a Candlestick all of Gold, with a Bowl upon the top of it, and his seven Lamps thereon, and seven Pipes to the seven Lamps, which were upon the top thereof: 3 And two Olive-trees by it, one upon the right side of the Bowl, and the other upon the left side thereof. 4 So I answered and spake to the Angel that talked with me, saying, What are these, my Lord? 5 Then the Angel that talked with me, answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. 6 Then he answered and spake unto me, saying, This is the Word of the Lord unto Zerubbabel, saying, Not by human or armed Might, Nor by Power, but by my Spirit or Providence Secretly or without Open Force so ordering things, shall Zerubbabel and the Jews be enabled now to finish my Temple, saith the Lord of Hosts. 7 Who art thou, O great Mountain, i. e. what is now become of thee, O Kingdom (w) of Babylon, which with thy Mighty Power like a great and unmoveable Mountain didst hinder the Building again of God's Temple, by keeping us Jews in Captivity as long as Thou continuedst in Power. Before Zerubbabel, as his Name imports, thou art become a Plain, i. e. Thou, Babylon, art brought so Low, being conquer'd by Cyrus and so an End put to thy Kingdom and Power, that thou canst not any ways hinder Zerubbabel from carrying on the Building of the Temple; nor in like manner shall Any other Enemy of the Jews be able so to do; and therefore he, viz. Zerubbabel shall bring forth the Head-stone thereof, i. e. the Top Corner-stone which is to be laid on the Very Top of the Corner of the Walls of the Temple, when built quite up as High as they are design'd; This Head-stone shall Zerubbabel bring forth with shoutings (x) of the People, crying, Grace, grace unto it, i. e. Pray God bless this Temple, Pray God bless it, that it may Never be destroy'd as the Former was. 8 Even to explain what is said afore (v. 7.) the Word of the Lord came unto me, saying, 9 As the hands of

And I said, I have looked, and behold, a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which were upon the top thereof.

3 And the two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me, answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou * art become a plain, and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it.

8 * Even the word of the Lord came unto me, saying,

9 The hands of

Zerubbabel

(w) Compare Jer. 51. 24, 25. (x) Read the Like done at laying the Foundation of the Temple, Ezra 3. 10, &c.

5* This is spoken to inflame the prophet's desire to know the truth, & to show him the meaning of the candlestick in the Tabernacle service under the Law of Moses. Exod. 25. 31.

Common Version
corrected.

PARAPHRASE.

Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.

10 For who hath despised the day of small things? * Even they shall rejoice, when they shall see the stone together with the plumb-line in the hand of Zerubbabel. As for those seven eyes, they are the eyes of the Lord, which run to and fro thro' the whole earth.

11 Then answered I, and said unto him,

and so finishing what was look'd on to be the Chief part of any Structure. As for those seven Eyes, that were (it seems) engraven (z) on the Head-stone which Zorobabel laid, and were so engraven by the Order of God, (as Chap. 3. 9.) they are or denote the seven Archangels which are as the Eyes of the Lord, which run to and fro thro' the whole Earth, which under God have the Inspection and Administration of All things in this World. And by whose Administration Things shall be so order'd, that Zerubbabel with the rest of the Jews shall be enabled quite to finish the Temple; which Temple so finish'd is what is represented vers 2. by the Golden Candlestick, as being what was hung or set up in the former Temple, when finish'd.

11 Then answered I being inform'd as to the Meaning of the Golden Candlestick, and said unto him, viz. the Angel that talked with me, (as

ANNOTATIONS.

(y) Ezra 3. 12, 13. Hagg. 2. 3. (z) It is Plain from hence, that there was the Representation of seven Eyes Actually engraven on the Head or Corner-stone laid by Zorobabel. See the Paraphrase and Note on Chap. 3. 9.

10. Many of the Jews profanely contemned the weak beginnings of the Church's restoration. God declares that notwithstanding those weak beginnings his faithful people shall have occasion to rejoice in the perfection of the work, through his divine providence.

Ever^t that is, I have caused thee to see that the substance of my Church is not of the same kind as that of worldly Empires, which are maintained by external policy: but by a holy internal action of my Spirit. Wherefore be not dismayed if worldly things fail thee: thy spirit shall powerfully supply, as well for the re-edification of the material Temple & service, as for the support & sustenance of the whole Church spiritual.

The Kingdom which opposeth the Church however great as Babylon shall be beaten down by the Stone which is Christ denoted by Zerubbabel. As under that Governor conduct the material Temple was raised & witnessed by the people with acclamations of joy & praise & profession: so under Christ should a glorious spiritual Temple be raised, whose headstone shall be ushered into

IX.

The Restoration of the entire Temple-service is foretold.

the world with the gratulatory of Angels Luke 2. 13. & of the saints Matt. 25. 20. & especially at the last grand consummation Rev. 21. 3.

PARAPHRASE.

Common Version
corrected.

in the instrumentality
of Zerubbabel. This
is a figure of the con-
stant thrown upon
the Christian Church
in its first poor &
weak beginning; &
of the joy which its
true members shall
hereafter experience
in the fruition of its
final glory & felicity.

12. It seems in his vision
when the mystery of
framing the church by
the Messiah was shown
to the prophet, he saw
the two great Olive-
trees &c. But when
God called him back
to the revelation of what
belonged to the re-build-
ing of the material
Temple by Zerubbabel
the resemblance of
these was suddenly
changed into a new
branch of signifying
Zerubbabel & Joshua:
figures of Christ in his
royalty &
priesthood.

wherefore it
is no more
said that
they give
oil into the

X.
The Jews are
forewarn'd, that
God will not ac-
cept of their Tem-
ple-service with-
out it be accom-
panied with Hol-
iness of Life.

v. 1, 5.) What are these two Olive-trees, One upon the Right side of the Candlestick, and the Other upon the Left side thereof? The Angel's answer seems to be implied by what follows v. 12. as here given; which because it might Reasonably be infer'd from v. 14. therefore seems to be pass'd over here by the Prophet without being particularly specify'd. Now from v. 14. it may be well infer'd, that the two Olive-trees did denote in general the Princes (or Governors) and the High Priests of Judah. 12 And hereupon I Zechariah answered again, and said unto him, What be these two particular Olive-branches, which thro' the two Golden Pipes empty the Golden Oil out of themselves into the Lamps (v. 2.) of the Golden Candlestick, and so continually supply the said Lamps with Oil in an Extraordinary manner, and so keep the Lamps continually Burning? 13 And he, viz. the Angel mention'd, (v. 1. 4, 5.) answered me and said, Knowest thou not what these be? And I said, No, my Lord. 14 Then said he, These are the two Anointed Ones, that stand before the Lord of the Whole Earth, i. e. As the two Olive-trees denote in general the Princes and High Priests of Judah; so the two particular Olive-branches denote the two particular Branches or Persons of the Royal Family and of the High Priest's Family, who are at present the Two Anointed of God, or the Prince and High Priest of the Jews, viz. Zerubbabel and Joshua; who shall finish the Temple, and begin the Service thereof when finish'd, in all respects as under the First Temple; and having begun the said entire Service of the Temple, shall take due Care to see it Continued daily as it ought, as long as they shall live. And as the two Olive-branches did convey Oil into the Lamps in an Extraordinary and Unperceivable manner; so shall God enable Zerubbabel and Joshua to finish the Temple, and when finish'd, to set up therein the entire Service of the Temple, and to continue it as long as they live: This shall God enable them to do, not by Human Might or Open Power, but by Extraordinary and Secret Means, (as v. 6.) for God shall have a Special Care of them, as if they Always stood more immediately in his Presence.

Chap. V. Then I turned, and lift up mine Eyes, and looked, and behold, a flying (a) Roll, such as they were wont to write in, coming thro' the Air as if it did fly, and so Open as that it might be seen to be written

(a) See my Paraph. of Revel. 5. 1.

What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive-branches, which thro' the two golden pipes empty the golden oil out of themselves?

13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, These are the two anointed ones, that stand * before the Lord of the whole earth.

Chap. V.

Then I turned, and lift up mine eyes, and looked, and behold, a flying roll.

great scroll, but only is the same by two little spouts: to show the dif-
ference that there is between Christ the living, person, & the written
word of the spirit in inward efficacy. The first is the will
of the Father, as political, and have but a limited measure of power
properly not power but to administer the eternal incarnate of the influence

Common Version
corrected.

PARAPHRASE.

2 And he said unto me, What seeest thou? And I answered, I see a flying roll, the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth, shall be cut off according to it * on this side: and every one that sweareth, shall be cut off according to it * on that side.

4 I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

or that this will be accepted by God, or stand them in any stead, unless they are Carefull also to keep God's Law in all other respects, and to live Holy Lives.

on Both sides. 2 And he, viz. the Angel afore so often mention'd, said unto me, What seeest thou? And I answered, I see a flying Roll, the length thereof is twenty Cubits, i. e. ten yards, and the breadth thereof ten Cubits, i. e. five yards: It being usual to have the said Rolls Oblong or Longer than they were Broad: And the Great Length and Breadth of this denoting the Punishments therein contain'd against All Sins: And so the said flying Roll denoting the Book of the Law. 3 Then said he unto me, In this Roll is contain'd the Curse or Punishments that goes or shall go forth over the face of the whole Earth, or Land of Israel and Judah, i. e. shall fall on all such as are return'd from the Captivity, and transgress my Laws: For to instance in One or two Sins which the Jews perhaps were now (aa) most guilty of, Every one, as particularly by robbing God of his Tiths, that stealeth, shall be cut off according to what is written in it on this Side; and Every one that sweareth Falsly, shall be cut off according to what is written in it on that Side. 4 I will bring it, viz. the Punishment written in the said Roll forth, i. e. I will execute it on the Sinner, and it shall enter into the house of the Thief, and into the house of him that sweareth falsely by my Name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof, i. e. their Stealing and Perjury shall bring Ruin on the Family of Such as are Guilty of it. And the like is to be understood of All other Courses or Practices of Wilfull Sin. For tho' God has been pleas'd to make such Gracious Promises as are Afore deliver'd, on condition the Jews carry on with such Industry and Zeal as they ought the Building of the Temple, and finish it, and set up the Entire Service of the Temple; yet the Jews are not to think that this is All that is requir'd of them,

(aa) Compare Mal. 3. 5, 8, &c. Also Nehem. 13. 10, 12.

of Christ mystical universal & eternal conduct of his Church.

Ch. 5. In this vision the Jews are warned that in respect of religious & moral duties God governs by one universal Law without respect of persons: that such as per- versely & unrepentingly offend against these duties will be adjudged in his sight as unworthy of a place in his kingdom & finally & eternally separated from his Church. This is represented under figures of what had already happened to the two nations of Israel & Judah. The flying roll representeth the Law of God comparing what is called the two tables, to which it forms of two sides or divisions of equal size & extent: & this is the truth by which the world shall be judged, & punishment inflicted upon transgressors compared for a survey taken of a building which is found to err from the appointed

standard is condemned. 5 Then

* D
shutted down Amos 7. 7. The Ephah which was a common measure holding about a bushel denotes the just measure of the righteous judgment of God. The word this is their measure, which is not the Ephah alone, but all that follows. The woman in the Ephah which is seen by Hillel & others filling up the measure, & the same woman thrown into the midst of it & a talent of lead closing up the

PARAPHRASE.

Common Version
corrected.

*the measure
of it is the
image of sin
punished by
an immen-
sable decree. The two
women represent the two Em-
pires of the Assyrians,
& Babylonians, in the
figure Death & Hell.
These lift up the Ephah
before the earth & hea-
ven, as a warning of
a place in either, &
carry it to its proper
habitation.*

XI.

The Jews are
further threatned
with Captivity a-
gain, if they sin
obstinately as their
Fathers.

5 Then the Angel that talked with me, (b) went on and further said unto me, Lift up now thine Eyes, and see what is this that goeth (b) Along. 6 And I said, I know not (c) what to make of it: What is it? And he said, This is an Ephah, a Measure where- with they were wont to measure Corn or the like, that goeth Along. He said moreover, This Ephah is their resemblance thro' all the Earth, i. e. this Ephah is to resemble what All the Twelve Tribes of Israel have done, and what they have already suffer'd for such their sinfull Doings, and thereby to warn them that they shall again suffer the like or worse, if they again go on to sin against God. 7 And behold, there was lift up a talent of Lead: and behold, there was a Woman sitting in the midst of the Ephah. 8 Now he, viz. the Angel had said afore, This Woman which thou seest is to denote the Wickedness of all the Tribes of Israel: and having said so, he cast her into the midst of the Ephah, thereby denoting that the Measure of their Sins were Full, when God punish'd them by letting the Assyrians and Babylonians carry them into Captivity; and he cast or put the weight of Lead mention'd (v. 7.) on the mouth or top thereof, viz. of the Ephah, to keep the Woman in, thereby denoting the Impossibility of the Israelites or Jews to have escap'd their former Captivities, when once the Measure of their Sins was full. 9 Then I lift up mine Eyes, and looked, and behold, there came along in the Air two Women, One representing the Nation or Empire of the Assyrians, and the Other

5 Then the angel that talked with me, went * on and said unto me, Lift up now thine eyes, and see what is this that goeth * along.

6 And I said, What is it? And he said, This is an ephah that goeth * along. He said moreover, This is their resemblance thro' all the earth.

7 And behold, there was lift up a talent of lead: and * behold, there was a woman sitting in the midst of the ephah.

8 * Now he had said, This is wickedness; and he cast her into the midst of the ephah, and he cast the weight of lead upon the mouth thereof.

9 Then I lift up mines eyes, & looked, and behold, there came * along two

ANNOTATIONS.

(b) So the Hebrew word may well be understood; and the want of Understanding it so, may have caused many Misunderstandings of Holy Writ.

(c) The Ephah being a Common Measure among the Jews to measure Dry things with, it may seem strange, Why Zechariah did not know what it was. But the Reason thereof appears from v. 7, 8. whence it is plain, that it was so Big as to contain a Woman in it, and that so as that her Head should not reach to the Top of it. Now hence it Reasonably follows, that the Ephah here mention'd was not so call'd, as being just such an Ephah, or no Bigger than that Commonly used, which according to Many or Most of the Learned was but about the Bigness of our Bushel or Strike; but only because it appear'd as made in the Manner of an Ephah, tho' much Bigger, even so as to contain a Woman in it, and that so as to leave Room to shut her into the said Ephah by clapping a Leaden Cover on the Top of it.

the

Common Version
corrected.

PARAPHRASE.

women, and the wind was in their wings, (for they had wings like the wings of a stork) and they lift up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do do these * carry the ephah.

11 And he said unto me, To build * her an house in the land of Shinar; and * she shall be established, and set there upon her own base.

Chap. VI.

And I turned, and lift up mine eyes, and looked, and behold, there came four chariots out from between two mountains, and the mountains were mountains of brass.

from between two Mountains, which may well be understood of two Parts or Risings of Mount Sion or Moriah, as being God's holy Mountain; and so the Chariots coming out from between them denotes, that the Four Empires of the World were set up, and did All they did, by God's Direction or Permission, and the Mountains are Mountains of Brasses, whereby

the Nation or Empire of the Babylonians, and the Wind was in their Wings, i.e. they flew along in the Air being held up and carried along by their Wings; (for they had large wings like the wings of a Stork) and they lift up the Ephah between the Earth and the Heaven. 10 Then said I to the Angel that talked with me, Whither do these two Women carry the Ephah. 11 And he said unto me, They carry it to the Land of (d) Shinar, wherein stood it seems One part of Nineveh the Capital of the Assyrian Empire, as well as Babylon the Capital of the Babylonian Empire, To build her, viz. the Woman put in the Ephah, and that denoted the Wickedness of all the Twelve Tribes, (as v. 8.) an House in the Land of Shinar, and she shall be established, and set there upon her own Base, i.e. As the Tribes of Israel and Judah were carried All Captive into the land of Shinar, either by the Assyrians or Babylonians, and continued in the said Captivity a Long time, as if they had been settled there as in their own Country; and as this Captivity befell them for their Sins: so shall a like or worse Captivity befall the Jews again, if they do not duly obey my Law, but sin against me with like Obstinacy as their Fathers did.

Chap. VI. And I turned, and lift up mine Eyes, and looked, and behold, there came four Chariots, denoting the four great Empires of the World, out

XII.
A Representation
of the Four great
Kingdoms or Em-
pires.

These Chariots with their horses are images of the Divine providence acting itself by the ministry of Angels in every generation of the world.

ANNOTATIONS.

(d) By what is said Gen. 10. 11. we learn that the Land of Shinar was bounded on the East by the River Tigris, forasmuch as Assyria lay on the East-side or Bank of that River. But that hinders Not but Part of Nineveh might be built on the West-side of the River, and so in the land of Shinar, if not by Nimrod, yet by some succeeding King of Assyria, before the Captivity of Israel by the Assyrians; and so the Capitals both of the Assyrian and Babylonian Empire might lie, at least partly, in the land of Shinar. However it is certain, that a considerable Part of the Assyrian Empire lay in the land of Shinar. And this is enough to make it Very proper to denote here, the Captivity of Israel, as well as of Judah, by Two Women's Carrying the Ephah into the land of Shinar.

PARAPHRASE.

Common Version
corrected.

may be denoted the Unalterableness of what God had appointed, as to the Succession of the four General Empires One after the other. 2 In the first Chariot were Red horses, fitly denoting the Cruelty made use of by the Assyrians and Babylonians toward their Conquer'd Enemies, particularly Those of Israel and Judah; and whose Kingdoms taken together are esteem'd to make up the Time of the First general or Great Empire, thence frequently call'd the Assyrio-Babylonian Empire. And in the second Chariot Black horses, fitly denoting the Condition of the Jews under the Persian Empire: for tho' they were not Cruelly used as under the former Empire, yet they had many Black or Melancholy Intervals occasion'd by the Interest of their Enemies at the Persian Court: Inso-much that in the very Reign (e) of Cyrus, who releas'd them from their Captivity, and gave them Full Power to rebuild their City of Jerusalem and Temple, their Enemies quickly found means to put a Stop to the same, and to go on to hinder the Building of the Temple, &c. till the present Second year of Darius in which Zachary had this Vision. And again afterwards by the Interest of Haman with Artaxerxes, the whole Jewish Nation was likely to have been quite cut off or extirpated. 3 And in the third Chariot White horses, fitly denoting the Kindness (f) of Alexander the Great to the Jews; which Alexander put an End to the Persian Empire, and began the Grecian and Third general or Great Empire in the World: And in the fourth Chariot were Grisled and Strong horses, which fitly represented the Roman Empire: the Grisled or Various-colour'd Horses fitly representing (g) the Various Forms of Government, which obtain'd in the Roman Empire at several times; and the Strength of the said Horses fitly denotes the Strength and Valour of the Romans in War. 4 Then I answered, and said unto the Angel that talked with me, What are these, my Lord? 5 And the Angel answered and said unto me, These are, i. e. denote Primarily the four Spirits or Archangels, which are in the Regions of the Heavens, which go forth when they have receiv'd from God their several Commissions as to what they are to do, from standing before the Lord of all the Earth, and who

2 In the first chariot were red horses, and in the second chariot black horses,

3 And in the third chariot white horses, and in the fourth chariot grisled and * strong horse.

4 Then I answered, and said unto the angel that talked with me, What are these, my lord?

5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

ANNOTATIONS.

(e) Read Ezra 4. 3, 4, &c. Esther 3. 6, &c. (f) Consult Dean Prideaux's Connexion of the Old and New Testam. Part 1. B. 7. under the fourth Reign of Darius the last Persian Emperor. (g) Compare Dan. 2. 33, 40, 41, &c.

as

Common Version
corrected.

PARAPHRASE.

6 The black horses which are therein, go forth into the north-country, and the white go forth after them; and the griffled go forth toward the south-country.

7 And the *strong went forth, & fought to go, that they might walk to and fro thro' the earth: and he said, Get ye hence, walk to and fro thro' the earth. So they walked to and fro thro' the earth.

8 Then cried he *unto me, and spake unto me, saying, Behold, these that go toward the north-country have quieted my spirit in the north-country.

as such disposes of the Empire of the Earth as he pleases: And accordingly the said four Archangels have had or shall have Commission as to the Setting up in their proper Times the four Great Empires of the World, which are what is Secondly denoted by the four Chariots. It is not requisite to say Any thing here of the Red horses in the First Chariot; forasmuch as They denote the First or Assyrio-Babylonian Empire, which is Already come to an End. 6 For whereas the Black horses which are therein, viz. in the second Chariot, (as v. 2.) go forth into the North-country, thereby is denoted the Overthrow of the first Empire of Nineveh and Babylon, which lay to the North of Judea, by the Persians. And whereas the White horses in the third Chariot, (as v. 3.) go forth after them, viz. the Black horses, thereby is denoted the Overthrow of the Persian Empire by Alexander the Great, and thereby setting up the Grecian Empire. And whereas the Griffled horses in the fourth Chariot, (as v. 3.) go forth toward the South-country, thereby is denoted the Overthrow of the Carthaginians and Destruction of Carthage by the Romans, while they were Griffled or had various Forms of Government, sometimes by Consuls, sometimes by Dictators, &c. as also by what is aforesaid, may be denoted the Romans being desir'd by some of the Ptolemies to be their Allies or Confederates, during the foresaid State of the Romans. 7 And the Griffled and Strong horses which were in the fourth Chariot, as v. 3. went forth, and fought to go, that they might walk to and fro thro' the Earth: And he, viz. God said, Get ye or ye may get hence, and walk to and fro thro' the Earth, as ye desire. So they walked to and fro thro' the Earth, i. e. God will in due time permit the Romans to carry their Conquering Arms thro' the Several parts of the Earth, according to their Warlike desire, viz. Not only Southward as is v. 6. mention'd, but also toward all the other three Quarters of the Heaven, and so they shall erect the Fourth and Strongest as well as Largest of All the Four. 8 Then cried He, viz. God himself unto me, and spake unto me, saying, Behold, these, viz. the Black horses, (as v. 6.) that go toward the North-country have quieted my Spirit in the North-country, i. e. The Persians have pleas'd me in executing that Vengeance on the Babylonians, which they deserv'd.

9 And

PARAPHRASE.

Common Version
corrected.

XIII.
By two Crowns set
on Joshua, is ty-
pified the High-
priesthood & King-
ship of Christ.

9 And the Word of the Lord came unto me, say-
ing, 10 Take of *them* of the Captivity, even of
Heldai, of Tobijah, and of Jedaiah, which are come
from Babylon, and come thou the same day, and
go into the house of Joliah the son of Zephaniah;
11 Then take Silver and Gold, and make *two* Crowns,
and set them upon the head of Joshua, the son of
Josedech the High Priest, *as he is herein design'd to
be a Type of Christ, One Crown denoting the High-
priesthood, and the Other Crown the Kingly Power
of Christ.* 12 And speak unto him, saying, Thus
speaketh the Lord of Hosts, saying, Behold, *thou
Joshua art design'd in this that is now done to thee,
to be a Type of the Man whose Name is the Branch,*
and he shall grow up out of his Place *or from under
him, i. e. Christ shall in due time appear in the World,*
and succeed in the High-priesthood, and he shall build
the Spiritual Temple of the Lord, *i. e. the Christian
Church.* 13 Even He, *whose Name is the Branch,*
shall (b) build the Temple of the Lord, and he shall
bear the Glory of a King, and as such shall sit and
rule (i) upon his Throne, *when he is Exalted into
Heaven at the Right hand of God,* and he shall be
or act as an High Priest upon his said Throne, *there
(k) presenting the Petitions of his Church to God, and
interceding for his Church thro' the Merits of his
Blood;* and the Counsel of Peace shall be between
them both, *i. e. by Christ's Death shall God be recon-
ciled (l) to Man, and All the World, Gentiles as well
as Jews, shall be call'd to partake of the Blessings of
the Gospel.* 14 And the Crowns, *when they have
been thus set on Joshua's head, (as v. II.) to typify
Christ's being both our King and High Priest, then
the said Crowns shall be deliver'd to Helem, and to
Tobijah, and to Jedaiah, and to Hen the Son of Ze-
phaniah, to be hung or laid up for a Memorial of what
had been done with them in the Temple of the Lord.*

9 And the word of
the Lord came unto
me, saying,

10 Take of *them*
of the captivity, even
of Heldai, of Tobijah,
and of Jedaiah,
which are come from
Babylon, and come
thou the same day,
and go into the house
of Joliah the son of
Zephaniah;

11 Then take sil-
ver and gold, and
make crowns, and set
them upon the head
of Joshua, the son
of Josedech the high
priest;

12 And speak un-
to him, saying, Thus
speaketh the Lord of
hosts, saying, Behold,
the man whose name
is the BRANCH, and
he shall grow up out
of his place, and he
shall build the temple
of the Lord:

13 Even he shall
build the temple of
the Lord, and he shall
bear the glory, and
shall sit and rule upon
his throne, and he
shall be a priest upon
his throne, and the
counsel of peace shall
be between them
both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord.

(b) Ephes. 2. 20, 21, 22.
(l) Ephes. 2. 14, &c.

(i) Psal. 110. 4.

(k) Hebr. 9. 24.

15 And

† *Joshua is the design-
ment of his build-
ing on earth. He shall
enter into possession of
his heavenly kingdom.*

Common Version
corrected.

PARAPHRASE.

15 And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.

15 And then, viz. under Christ or the Gospel, They that are Far off shall come and build in the Temple of the Lord, i. e. Many Gentiles shall be converted, and thereby become Parts of the Building of the Spiritual Temple or Christian Church; and also by Preaching themselves the Gospel to others, Many Gentiles shall help to build the said Temple. And ye shall know that the Lord of Hosts hath sent me unto you, by these things being fulfill'd which I have foretold. And ye are Well to remember, that This which I have told you as to your present Success and Welfare, shall come to pass; Only if ye will diligently obey the Voice of the Lord your God.

SECTION II.

Containing the Prophecies of Zechariah in the Fourth year of Darius aforesaid: Which take up Chap. 7, and 8.

Chap. VII.

And it came to pass in the fourth year of king Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu;

2 When they had sent unto the house of God, Sherezer, and Regemmelech, and their men to pray before the Lord,

3 And to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating my self as I have done these so many years?

Chap. VII. And it came to pass in the Fourth year of King Darius, that the Word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu, answering chiefly to our November; 2 When they that were Still in Babylon had sent unto the House of God or Temple at Jerusalem, which was carried on now very Successfully, Sherezer, and Regemmelech, and their Men, i. e. Others that accompanied the two former, and were of less note, to pray before the Temple of the Lord; 3 And to speak to or have the Advice of the Priests which were in the House of the Lord of Hosts, and to the Prophets, (m) viz. Haggai and Zechariah, according to the Common Opinion, saying, Should I weep in the fifth Month, separating my self as I have done these so many years? i. e. It is proper for Us, Now the Affairs of our Country are so well restor'd to keep any Longer the Fast, which we have kept on the Tenth day of the Fifth month, because thereon (mm) were burnt the City and Temple of Jerusalem, and which Fast we have therefore kept ever since the said Destruction of the City and Temple until Now,

I.
On their Enquiry about Fasting, God warns them to be chiefly careful to lead good and holy Lives.

In this & the following Chap. the Lord returns to the Jews their question whether they have any longer occasion to keep the fast, for the destruction of the temple, & their captivity & deliverance, which they had both occasion to observe during all the time since those calamities. The prophet answers them, viz. by reprehending their hypocrisy in making it a question whether the observance of the mere ceremonial fast, or thanksgiving, was of any consequence in God's sight while

(m) See my Preface to Haggai (mm) Jer. 52. 12. (n) See Note (f) on Ch. 1. 12. which

PARAPHRASE.

Common Version
corrected.

while they neglected the
essential duties, justice
mercy & benevolence,
towards one another:
& this notwithstanding
they were witnesses of the
great misery brought
upon their forefathers
through their disobedience
to the command
& exhortations of God by
former prophets. This
promised the prophet
proceeds Ch. 8. to set forth
the great regard which
God has for his Church,
his design yet to make
Jerusalem prosperous
& happy: he exhorts
them to go on vigour-
ously in building the
Temple with promises
of abundant blessing,
& to accept more obedi-
ence of the moral Law
in preference of those
days of fasting & sorrow,
which he will hence-
forth turn to days of
festivity & great glad-
ness of heart. & finally
tells to adorn them
with his favour, that
even Gentile Nations
shall become converts
to their faith & worship,
eager to share in
the great benefits with
the God of Israel alone can bestow upon his people.

which has been (n) about Seventy years. 4 Then came the Word of the Lord of Hosts unto me, saying, 5 Speak unto all the People of the Land, and to the Priests, saying, When ye fasted and mourned in the fifth and seventh Month, even those Seventy years, did ye at all fast unto me, even to me? 6 And when ye did eat, and when ye did drink, did not ye eat for your selves, and drink for your selves? i. e. Am I any thing Better'd by your Fasting any more than your Eating? They are Both Alike to me, or of no Religious Good, consider'd Barely in themselves, both your Fasts and your Feasts, or unless they proceed from true Inward Piety, which induces you to separate your selves (as v. 3.) or abstain, not only from Food on Fasting-days, but also from all Wilfull Practise of Sin at All times. 7 Are not these which I now tell you, in effect the same Words which the Lord has cried or made known to you by the former Prophets, when Jerusalem was inhabited, and in prosperity, and the Cities thereof round about her, when Men inhabited the Mountainous Tract in the South and the Plain, i. e. before the Babylonish Captivity. 8 Even the Word of the Lord came unto Zechariah, saying, 9 Thus speaketh the Lord of Hosts to them that are sent from Babylon, and to All the Rest, Execute true Judgment, and shew Mercy and Compassions every Man to his Brother. 10 And oppress not the Widow, nor the Fatherless, the Stranger, nor the Poor, and let none of you imagine Evil against his Brother in your heart: These things are chiefly to be done, if ye will please me, neither is Fasting or Feasting to be left Undone in their proper Seasons. And this is what God all along warn'd your Fathers of before their Captivity. 11 But they refused to hearken, and as it were pulled away the or their Shoulder from the Burden as they esteem'd it of my Commandments, and acted as if they stopped their Ears that they should not hear what my Prophets said to them.

poor, and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear.

4 Then came the word of the Lord of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?

6 And when ye did eat, and when ye did drink, did not ye eat for your selves, and drink for your selves?

7 * Are not these the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited, and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

8 * Even the word of the Lord came unto Zechariah, saying,

9 Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother.

10 And oppress not the widow, nor the fatherless, the stranger, nor the

12 Yea,

Common Version
corrected.

PARAPHRASE.

12 Yea, they made their hearts as an adamant-stone, lest they should hear the law, and the words which the Lord of Hosts hath sent in his spirit, by the former prophets: therefore came a great wrath from the Lord of Hosts.

13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, & I would not hear, saith the Lord of Hosts.

14 But I scattered them with a whirlwind among all the nations whom they knew not: thus the land was desolate after them, that no man passed thro' nor returned: for they laid the pleasant land desolate.

Chap. VIII.

Again the word of the Lord of Hosts came to me, saying,

2 Thus saith the Lord of Hosts, I have been jealous for Sion with great jealousy, and I have been jealous for her with great fury:

3 Thus saith the Lord, I am returned unto Sion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts, the holy mountain.

4 Thus saith the Lord of Hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the Lord of Hosts, If it be marvellous in the eyes of the remnant

(o) 2 Kings 25. 26.

12 Yea, they were as hard to be wrought upon, as if they had made their Hearts as an Adamant-Stone, lest they should hear the Law, and the Words which the Lord of Hosts hath sent in his Spirit by the former Prophets: therefore came a great Wrath from the Lord of Hosts. 13 Therefore it is long since come to pass, that as he cried to them for to Repent, and they would not hear: so they cried unto me to deliver them from their Enemies, and I would not hear, saith the Lord of Hosts. 14 But I scattered them as with a Whirlwind among all the Nations whom they knew not Afore, so as to understand their Language: Thus the Land was desolate after the Captivity of them, that no Man passed thro' nor returned, i. e. there (o) were None left to go up and down therein: for they, viz. your Fathers by their Sins laid or caused to be laid the pleasant Land of Judea desolate.

Chap. VIII. Again the Word of the Lord of Hosts came to me, saying, 2 Thus saith the Lord of Hosts I have been already jealous for Sion with great Jealousie, and I have been jealous for her with great Fury. 3 Thus saith the Lord, I am returned, i. e. have again turn'd my Favour to Sion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a City of Truth; and the Mountain of the Lord of Hosts, the Holy Mountain. 4 Thus saith the Lord of Hosts, There shall yet old Men and old Women dwell in the streets of Jerusalem, and every Man with his staff in his hand for very Age. 5 And the streets of the City shall be full of Boys and Girls playing in the streets thereof. 6 Thus saith the Lord of Hosts, If it be marvellous in the eyes of the

II.
On their Obedience God promises the Continuance of his Favour.

* E

Remnant

PARAPHRASE.

Common Version
corrected.

Remnant of this People in these days, *that I should bring to pass what is foretold v. 4, 5.* should it also be marvellous in mine eyes? *i. e. yet it is no more than I can Easily bring to pass,* saith the Lord of Hosts. 7 Thus saith the Lord of Hosts, Behold, I will save my People from the East-Country, and from the (p) West-Country, 8 And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my People, and I will be their God, in Truth and in Righteousness.

III.
They are excited
to go on with the
Building of the
Temple.

9 Thus saith the Lord of Hosts, Let your hands be strong, *i. e. Carry on the Building of my Temple with all your Might, and fear Nothing,* ye that hear in these days these words by the mouth of the Prophets Haggai and Zechariah, which Prophets were also in the day that the foundation of the House of the Lord of Hosts was laid, *in order that the Temple might have gon on to be built long since, had it not been sinfully neglected by you; which brought on you my Judgments of Dearth, &c.* 10 For before these days wherein ye began to set about the Temple again, there was no Hire or Reward for Man, nor any Hire for Beast, *i. e. the Fruits of the Ground were so destroy'd by Blasts, &c. that they would not repay Men for their Labour bestow'd on them:* neither was there any Peace to him that went out, or came in, because of the affliction: for I set all Men, every one against his Neighbour, *i. e. I permitted all your Enemies round about you to molest and afflict you, so as that ye were not in Safety, neither at Home or Abroad.*

11 But now ye have set Vigorously about my Temple, I will not be or do unto the Relidue of this People, as in the said (v. 10.) former days, saith the Lord

went out, or came in, because of the affliction: for I set against his neighbour.

11 But now I will not be unto the residue of this people, as in the former days, saith the Lord of hosts.

of this people in these days; should it also be marvellous in mine eyes, saith the Lord of hosts.

7 Thus saith the Lord of hosts, Behold, I will save my people from the east-country, and from the west-country.

8 And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God, in truth and in righteousness.

9 Thus saith the Lord of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built.

10 For before these days there was no hire for man, nor any hire for beast, neither was there any peace to him that all men, every one

ANNOTATIONS.

(p) By the mention of the *West-country*, it is probable that this Prophecy chiefly refers to the Restoration of the Jews from their *present Dispersion*, which is chiefly in these *West Countries* of Europe: Whereas at the time of this Prophecy, there were very Few or no Jews dispers'd West of the Holy Land.

of

Common Version
corrected.

PARAPHRASE.

12 For the seed *shall be* prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the Lord of hosts, As I *purpos'd to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not;

15 So again have I *purpos'd in these days to do well unto Jerusalem, and to the house of Judah: fear ye not.

16 These *are* the things that ye shall do, Speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates.

17 And let none of you imagine evil in your hearts against his neighbour, and love no false oath: for all these *are things* that I hate, saith the Lord.

18 And the word of the Lord of hosts came unto me, saying.

19 Thus saith the Lord of hosts, The fast of the fourth month, and the fast

of Hosts. 12 For the Seed shall be prosperous, the Vine shall give her Fruit, and the Ground shall give her Increase, and the Heavens shall give their Dew, and I will cause the Remnant of this People to possess all these things. 13 And it shall come to pass, that as ye were a Curse among the Heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a Blessing: fear not, but let your hands be strong. 14 For thus saith the Lord of

Hosts, As I purpos'd to punish you, *i. e. your Nation*, when your Fathers provoked me to wrath, *unless they repented*, saith the Lord of Hosts, and I repented not of my Purpose: 15 So again have I purpos'd in these days to do well unto Jerusalem, and to the house of Judah, *if ye build my Temple, and go on to obey me in all other respects*: Wherefore so long fear ye not *any Enemy giving you Disturbance*. 16 But These are the things that ye shall or must take care to do, *as well as to build my Temple, viz.* Speak ye every Man the truth to his Neighbour: execute the Judgment of truth and peace in your Gates, *i. e. Let your Judges be sure to examine and find out the Truth of Matters first by proper Witness, and then let them be sure to give Sentence according to the true Intent of the Law, which is the only Basis on which Civil Peace among your selves can be preserv'd*. 17 And let none of you imagine evil in your hearts against his Neighbour, and love no false Oath: for all these are things that I hate, saith the Lord.

18 And the Word of the Lord of Hosts came unto me, saying, 19 Thus saith the Lord of Hosts, *To give you now at last a direct and plain Answer, as to the Question Those sent from Babylon propos'd, concerning Fasts that are proper Now to be kept no longer*, The Fast of the fourth Month answering chiefly to our June, and which has been wont to be kept on the ninth day of the said Month, because on

IV. They are inform'd, that they may leave off the Fasts they had kept in relation to their Captivity.

18 And the word of the Lord of hosts came unto me, saying.

19 Thus saith the Lord of hosts, The fast of the fourth month, and the fast

* E 2

(9) that

PARAPHRASE.

Common Version
corrected.

(q) that day the City of Jerusalem was taken by the Babylonians; and the Fast of the fifth Month before particularly mention'd Chap. 7. 5. and the Fast wont to be kept on the third day of the seventh Month, answering chiefly to our September, because on (r) that day Gedaliah was slain, and thereupon the Remainder of the People were All dispers'd out of the Land, which compleated the Desolation of it; and the Fast wont to be kept on the tenth day of the tenth Month, because (s) then Nebuchadnezzar first laid siege to Jerusalem in the ninth year of Zedekiah: All these several Fasts aforemention'd, and kept in relation to the foresaid Particulars belonging to the Destruction of Jerusalem, &c. are now to be left off, and that so far as that they shall or may be to the House of Judah Days of Joy and Gladness, even Days whereon you may keep cheerful Feasts on proper Occasions. Therefore, viz. for such an Happy Change of your Affairs, and to continue your present Good State, see that ye love the Truth and Peace, as ye are above (v. 16.) directed. 20 Thus saith the Lord of Hosts, It shall yet come to pass, that there shall come (t) many People; even the Inhabitants of many Cities or Countries. 21 And the Inhabitants of one City or Country shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: And Those of the other Country shall readily say Each for himself, I will go also. 22 Yea, many People and strong Nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. 23 Thus saith the Lord of Hosts, In those days it shall come to pass, that Ten men shall take hold out of each Nation of All the several Languages of the Nations, even shall take hold of the Skirt of him that is a Jew, even (u) Inwardly or a True Christian, saying, We will go with you to worship, i. e. be of the Christian Religion as you are: for we have heard or seen enough to convince us, that God is with (w) you, i. e. that ye are the Only True Worshipers of the Only True God.

of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, * even cheerful feasts; therefore love the truth and peace.

20 Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, * even the inhabitants of many cities.

21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

(q) 2 Kings 25. 3, 4.

(r) Ibid. v. 25.

(s) Ibid. v. 1.

(t) Compare Isai. 2. 3, &c. Micah 4. 1, 2, &c. (u) Rom. 2. 28, 29.

(w) See this expressly apply'd to the Christian Church, 1 Cor. 14. 25.

SECTION.

SECTION III.

Containing the Prophecies of Zechariah concerning Syria, Phenicia, and Palestine, &c. being conquer'd by Alexander the Great, and of the remarkable Victories that should be obtain'd by the Maccabees; and of the Wickedness of several High Priests, and other Jews, and of the Coming of Christ, &c. Which take up Chap. IX, X, & XI.

Chap. IX.

The burden of the word of the Lord *against the land of Hadrach, and *against Damascus, *which is the rest thereof*: *for the eyes of the Lord are on mankind, as well as on all the tribes of Israel.

2 And *against Hamath also which borders thereon; *against Tyre and Sidon, tho' it be very wise.

3 And Tyre did build her self a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her power in the sea, and she shall be devour'd with fire.

5 Ashkelon shall

Chap. IX. The Burden of the Word, *i. e. the Burdensom or Grievous Calamities foretold by the Word* of the Lord against the Land of Hadrach, *probably denoting Syria*, and against Damascus, which is the Rest thereof, *or the City on which the Syrians chiefly rely for Safety by reason of its Strength and Power*: for the Eyes of the Lord are on *or take Notice of* all Mankind, as well as on all the Tribes of Israel, and will punish other Nations for their Sins as well as the Jews. 2 And the said Burden is against Hamath also, which borders thereon, *viz. on that part of Syria afore call'd Hadrach*: and against Tyre and Sidon, tho' it, *viz. the Inhabitants of Tyre and Sidon* be very Wise or Politick. 3 Altho' Tyre hath by her Wisdom recover'd her self from the Calamity brought on Her by Nebuchadnezzar, and built her self a new and strong Hold, *i. e. is very strongly built and fortify'd, as by other means, so by the Sea, which surrounds the little Isle it now stands in*; and tho' She has by her great Trade and Merchandize heap'd up Silver as the dust, and fine Gold as the mire of the streets. 4 Yet behold, the Lord will again cast the Inhabitants of her out of the said City, and he will smite her Power in the Sea, *i. e. notwithstanding her Advantageous Situation in the Sea to keep off an Enemy from assaulting her but by Naval Power, and notwithstanding the Greatness of her own Naval Power, yet she the said City shall be taken by Alexander the Great, and she shall be devour'd (x) with Fire by his Command.* 5 Ashkelon shall see or hear

I. The Conquest of Syria & Tyre, &c. by Alexander the Great, is foretold, &c.

(x) Read Prideaux's Connex. Part I. B. 7. under the fourth year of Darius the last Persian King or Emperor.

PARAPHRASE.

Common Version
corrected.

of it, viz. of Tyre's being taken and burnt by Alexander, and thereupon shall fear what the said Conquering Enemy will do to her: Gaza (y) also shall see it, and be very sorrowfull, and Ekron: for her Expectation, that the Tyrians would defeat the Design of Alexander against their City, shall fail them, and so the several Cities of the Philistines shall be ashamed in being thus fail'd of their Hope, that the Tyrians would baffle Alexander's Forces, and hereupon the Cities of the Philistines shall likewise be forced to submit to Alexander, and the King shall perish from Gaza, and Ashkelon shall not be inhabited. 6 And a Bastard-breed, i. e. not such as were descended of the old Inhabitants shall dwell in Ashdod, and I will cut off the pride of the Philistines. 7 And I will take away his Blood out of his Mouth, and his Abominations from between his Teeth, i. e. by Alexander's Conquest of them the Philistines shall be brought so Low, that they shall not have Power to annoy or invade their Neighbours, particularly the Jews; and their Idols shall be taken from them for Spoils by their Conquering Enemies, or the Philistines shall be so Poor, as not to be able to make any more Feasts to their Idols, of the Cattle, &c. that they have taken from their Neighbours. But he that remaineth of the Philistines, shall be for our God, and he shall be as a Governor in Judah, and an Inhabitant of Ekron shall be as a Jebusite, i. e. after Alexander's Conquest of them, Many of the Cities of the Philistines shall be taken and possess'd by the (z) Jews, and thereon Many of the Philistines shall become entire Proselytes or Converts to the whole Jewish Religion, and so shall be esteem'd as if they were Native Jews, and shall be Equally capable of the Honours and Offices in the Jewish State that the Jews themselves are. 8 And I will encamp about mine House because of the Army, because of him that passeth by, and because of him that returneth, i. e. I will so order things that (a) Alexander the Great shall do no Harm to my Temple or People; nor shall any of the

see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron: for her expectation shall be ashamed, and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no

A N N O T A T I O N S.

(y) See Prideaux, &c. *ibid.* (z) 1 Macc. 5. 66, &c. Read the Jewish Historian Josephus, as to the same Times; and also Prideaux's Conn. P. 2. B. 6. under the Reign of Aristobulus. (a) See Prideaux's Conn. &c. under the fourth year of the Darius last mention'd (note x).

Neigh-

Common Version
corrected.

PARAPHRASE.

oppressor shall pass
thro' them any more:
for now have I seen
with mine eyes.

9 Reioyce greatly,
O daughter of Sion,
shout, O daughter of
Jerusalem: behold,
thy king cometh un-
to thee: he is iust,
and having saluation,
lowly, and riding up-
on an as, and upon
a colt the sole of an
as.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off; and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

11 As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.

(b) *War, &c. but Gentiles as well as Jews shall become the true Subjects of Christ, and so his Dominion shall be from Sea even to Sea, and from the River even to the ends of the Earth. II As for thee also, O Christ, by the Blood of thy Covenant, i. e. by Virtue of the Covenant made with thee for the Redemption of Mankind by thy Shedding thy Blood for their Sins, I have sent, i. e. decreed to send forth thy Prisoners out of the Pit or Dungeon wherein is no Water, i. e. to deliver such as believe in thee*

(b) Rev. 21, 24, 25, 26.

Neighbouring Nations that bear Enmity to the Jews, and will be ready to make Invasions upon them; and no Oppressor shall pass thro' them any more for a considerable Time, in respect of the Interval from this Time to the Coming of Christ into the World. After which, by the Preaching of the Gospel, many other Heathens as well as Philistines shall be converted to the Faith. And whereas the Jews for their Unbelief shall again be driven from their Country, &c. yet on their General Conversion to Christianity, they shall All be restor'd again to their Country, and shall there live Quietly and Prosperously to the End of this World; and then shall Literally be fulfill'd what is here said, viz. that no Oppressor shall pass thro' them Any more: for now have I seen with mine Eyes, i. e. I now foresee All Events even to the end of the World, and will order them so, as that what is here foretold shall be All in due time Exactly Fulfill'd.

9 Wherefore rejoice greatly, O daughter of Sion; shout, O daughter of Jerusalem: behold, thy King most Eminently so call'd, viz Christ comes unto thee at the time appointed for his Birth, &c. He is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the foal of an Ass. 10 And I will cut off the Chariot from Ephraim, and the Horse from Jerusalem, and the Battle-bow shall be cut off; and he shall speak Peace unto the Heathen, i. e. the Preaching of the Gospel shall tend it self to put an End to all Wars and Enmities between Man and Man, particularly between Jews and Gentiles, as well as between God and All Mankind. And at the latter End of Christianity, when the Fulness of the Gentiles is come into the Church, and All the Jews shall be converted, then shall Literally be fulfill'd what is here foretold; forasmuch as then there shall be no

† Because God hath now
turned his countenance
disavourably towards
them.

II.
The Coming of
Christ is foretold,
and the great Vi-
ctories the Macca-
bees should get o-
ver the Forces of
the Greek or Syro-
Macedonian Kings.

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ver the Forces of
the Greek or Syro-
Macedonian Kings.

from

PARAPHRASE.

Common Version
corrected.

12 And in this supreme
ultimate victory in com-
presence all inferior
& intermediate benefits,
such as that particular-
ly here alluded to, the
deliverance out of the
banc.

from the Power of Sin and Satan, whereby they were
afore held as Captives, and in a worse Condition than
if they were kept Prisoners in a Dungeon.

12 Turn ye to the strong hold ye Prisoners of Hope, i. e. Rely on God as he that will assuredly save you, All ye that truly believe in Him, whatever Troubles you may suffer for a Time; Even to day or in That day, viz. the Happy State of the Christian Church during the Millennium, do I declare, that I will render Double unto thee, i. e. bless the Church, which shall then consist of the Jewish Nation as well as Others, with all Blessings Temporal as well as Spiritual. And as an Emblem of the Jews at length Overcoming all their Enemies on their Conversion to Christ, I will before the Coming of Christ give them Remarkable Power against the Forces of the Seleucidæ or Grecian Kings of Syria, that shall endeavour to quite oppress them.

13 When I have bent, i. e. decreed to bend Judah for me, fill'd the Bow with Ephraim, i. e. I will make use of Judah and Ephraim as my Bow and Arrows, and raised or will raise up thy Sons, O Sion, against thy Sons or Forces, O Antiochus and Others of thy Race that came Originally out of Greece; and I have made or will make Thee as the Sword of a mighty Man, i. e. I will enable the Jews under the conduct of the Maccabees to destroy many of the Forces of the Grecian Kings, and to give them great and extraordinary Overthrows.

14 And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the Trumpet, and shall go with whirlwinds of the South, i. e. the Defeats which the Maccabees shall give the Greeks shall be so Extraordinary, as plainly to shew that the Lord do's assist and fight for them. 15 Thus the Lord of Hosts shall defend them, and they shall devour, and subdue with Sling-stones, i. e. God shall enable the Maccabees to subdue their Enemies, as Easily as David did Goliath, notwithstanding the Disproportion between the Forces of the Jews and of their Enemies, as to Number, shall be as great as that between the Bodily Strength or Stature of David and the Giant: And they, viz. the Conquering Maccabees and Jews shall drink and make a noise as thro' Wine, and they shall be fill'd like Bowls, and as the corners of the Altar, i. e. shall rejoice and feast for Joy of their Victories over their Enemies, and shall offer special Sacrifices unto God for the same,

with

12 Turn ye to the strong hold ye prisoners of hope, even to day do I declare, that I will render double unto thee:

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Sion against thy sons, O Greece, and made thee as the sword of a mighty man:

14 And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

15 The Lord of hosts shall defend them, and they shall devour, and subdue with sling-stones, and they shall drink and make a noise as thro' wine, and they shall be filled like bowls, and as the corners of the altar.

Common Version
corrected.

PARAPHRASE.

16 And the Lord their God shall save them in that day as the flock of his people, for they shall be as the stones of a crown, lifted up as an ensign upon his land.

17 For how great * shall be his goodness, and how great * shall be his beauty! corn shall make the young men cheerful, and new wine the maids.

Chap. X.

Ask ye of the Lord rain in the time of the latter rain, so the Lord shall make bright clouds, and give them showres of rain, to every one grafs in the field.

2 * Because the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd.

3 Mine anger was kindled against the shepherds, and punished the goats:

with the Blood of which they shall fill the Corners of the Altar. 16 And the Lord their God shall save them in that day as the flock of his People, i. e. as a good Shepherd saves his Flock: for they shall be as the stones of a Crown, lifted up as an ensign upon his Land, i. e. God shall make the Jews under the Maccabees to be much esteem'd for their Martial Valour.

17 And now to return to our Own present Time: Let us be Carefull to obey God, and go on Vigorously with the Building of his Temple. For then (as is afore (c) said) How great shall be his Goodness, and how great shall be his Beauty or Favour toward Us: the Plenty of Corn shall make the young Men cheerful at Harvest; and a plentiful Vintage, which will afford Plenty of New Wine, will make the Maids cheerful who gather in the Grapes. Chap. X. And this Plenty shall continue to you, if ye continue to obey the Will of God: for Ask ye of the Lord the former and latter Rain in the time of the former and latter Rain; so the Lord shall make bright Clouds, i. e. such Clouds as in that Country brought Rain, and give them that ask Rain of him Showres of Rain, and thereby to every one Grafs in the Field. 2 Because before the Captivity the Idols by their Priests did speak Vanity or Falshood, and the Diviners did see a Lie, and did tell false Dreams; and so they comforted your Fathers in vain, making them think that the Judgments I denounced against them would not come upon them: therefore they went their way or were lead into Captivity as easily as a Flock of Sheep is driven away whither an Enemy pleases: they, viz. the Jews that were carried Captives were troubled, because there was no Shepherd, i. e. they were distress'd as Sheep without a Shepherd 3 For mine Anger was kindled against the Shepherds, i. e. their wicked Kings and Princes, and so I deliver'd them into the hands of their Enemies; and I punish'd the Goats, i. e. the wicked Common Jews; and so gave the whole Jewish Nation into the Power of the Babylonians. But at the Expiration of the Seventy (d) years

10th God will be recognized by the work which he has performed in his people. For then the new will exhibit as the precious stones of a crown, as the ensign of his glory.

III. The present Jews are again promised Prosperity on their Obedience, and the great Victories of the Maccabees are again foretold.

Ch. 10. 1. The Jews are admonished to beware how they again relapse into idolatry, by reflecting on the false prophecies which were in their captivity in Babylon.

Ch. 10. 1. The Jews are admonished to beware how they again relapse into idolatry, by reflecting on the false prophecies which were in their captivity in Babylon.

(c) Chap. 8. 11, 12.

(d) Compare Dan. 9. 2. and Jer. 25. 12, &c.

* F

appointed

PARAPHRASE.

Common Version
corrected.

4. In the former stability & prosperity of their Nation, God will be recognized as the Supreme Author & Saviour. It was God that raised them up mighty deliverers, & gave them victory by his might & strength. And the Lord will again deliver himself in their behalf if they not unworthily trust in him.

appointed for our Captivity, the Lord of Hosts hath visited his Flock the house of Judah, and shall make them as his goodly Horse in the Battle. 4 Out of him shall come forth the Corner, out of him the Nail, out of him the Battle-bow, out of him every Oppressor of their Enemies together, i. e. God shall make the Jews Valiant in War, so as by means of their singular Valour under the Maccabees, they shall preserve the Jewish State from utter Ruin, as a Corner-stone supports the Building, and as a Tent-nail holds up the Tent, and in Time the several Generals and Princes of the Asmonean or Maccabean Family shall so prevail as to oppress or get the Better of all their Enemies. 5 And they, viz. the Jews under the Conduct of the Maccabees shall be as Mighty men, which tread down their Enemies in the mire of the Streets in the Battle, and they shall fight, because the Lord is with them, and the Riders on horses shall be confounded, i. e. the Forces of the Grecian Kings of Syria, tho' chiefly consisting of Horses, shall not be able to withstand the Valour of the Jews. 6 And this shall be, because Even I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again, that are forced to fly for a Time on the Loss of any Battle, so as to place or settle them in their Own Country: for I will have mercy upon them; and they shall be again a Flourishing People, as tho' I had not cast them off, or permitted them to be ever carried Captive out of their Country; for I am the Lord their God, and will hear them, viz. the Maccabees and such other Pious Jews, when they call upon me in their Distresses. 7 And they of Ephraim, (or Joseph as v. 6.) i. e. of the Ten Tribes that return'd with the other Two Tribes from Captivity, shall be also as well as Judah (v. 3, 5.) like a Mighty man, and their Heart shall rejoice, as thro' Wine: yea, their Children shall see it, and be glad, and their Heart shall rejoice in the Lord, i. e. not only the Jews that live in the time of the Maccabees more properly so call'd, but their Posterity in the Ages next following, shall reap the Fruits of the Valour and Victories got by the Maccabees, and shall for that Reason return Thanks

* But the Lord of hosts hath visited his flock the house of Judah, and * shall make them as his goodly horse in the battle.

4 Out of him * shall come forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together.

5 And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle, and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.

6 * Even I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I * will have mercy upon them: and they shall be as tho' I had not cast them off: for I am the Lord their God, and will hear them.

7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice, as thro' wine: yea, their children shall see it, and be glad, their heart shall rejoice in the Lord.

Common Version
corrected.

PARAPHRASE.

8 I will hiss for them; and gather them, for I have redeemed them: and they shall increase as they have increased.

9 * Afterwards I will sow them among the people: and they shall remember me in far countries, and they shall live with their children, and turn again.

10 * Even I will bring them again out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them.

11 And he shall pass thro' the narrow sea, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

to God, (e) by Yearly commemorating the Principal of the said Benefits, viz. the Recovering the Temple from the Power of their Heathen Enemies, and Anew Dedicating it to the Service of God. 8 I will hiss for them, and gather Many of them that are not yet return'd into their Own Country, for I have redeem'd, i. e. have purposed so to redeem them, or bring them back to their Own Country: and they shall increase as they have increased, i. e. the Holy Land shall be as well peopled with Jews, comprehending under that Name all the Twelve Tribes, as they were of Old. Which accordingly we find to have been done by the Gospel-history.

9 Afterwards for their Obstinate Unbelief of Christ, I will sow or scatter them again among the People of other Nations. And in the said Dispersion they shall continue, till they shall remember me in Far Countries, i. e. till they shall be All converted to Christianity, and they shall live with their Children, i. e. I will all along their said Dispersion not suffer the Jews to be quite extirpated, but will preserve a Remnant of them thro' All ages, and they shall turn again at last to Me, i. e. become Converts to Christianity, and then they shall return again into their Own Country.

10 Even I will bring them again out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, i. e. the Holy Land, and tho' they shall inhabit the Extremities of the said Land, as were Gilead and that part which adjoin'd to Lebanon, yet Place or Room enough shall not be found for them. 11 And he, viz. God shall cause them to pass thro' the narrow Sea, (f) or the Tongue of the Egyptian Sea, and shall smite the waves in the Sea, and all the deeps of the River shall dry up, i. e. God shall remove whatever shall hinder the Jews on their General Conversion to Christianity from returning into their Country, as if he made a way for them thro' the Sea and Rivers, as he did for their Fore-fathers thro' the Red Sea and Jordan. And the Pride of Assyria shall be brought down, and the Sceptre of Egypt shall depart away, i. e. All Power shall be taken from their Enemies that would hinder their Returns,

(e) See 1 Maccab. 4. 59.

(f) Compare Isai. 11. 15, 16.

* F 2

12 Even

IV.
The Dispersion of the Jews for their Unbelief of Christ is foretold, and also their Restoration to their Country on their general Conversion to Christianity.

The prophet in this passage hints that the return from Babylon is but a prelude to a greater deliverance which will work out for the Church, as the propagation of the Gospel in the world; the Church having being dispersed, & its members dispersed, for their rejection of Christ, it is more safe to set forth in the most clear God will mightily increase the Christian Church by the repentant remnant of his ancient people which great ones shall be accompanied with the reduction of every enemy, signified by Egypt & Assyria. The Jews must

not sit & wait a deliverance of the Jews, and with their perfect establishment in peace & glory.

PARAPHRASE.

Common Version
corrected.

12 Even I will then strengthen them to overcome all Opposition, because they shall then be converted to the True Faith in the Lord Christ, and they shall walk up and down, i. e. go whither they please, and so into their own Country, and there live Prosperously, because of their Faith in His, i. e. Christ's Name, saith the Lord.

12 * Even I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord.

VI.

The Rejection of the Jews for their rejecting of Christ is further foretold.

† Lebanon was the confine of the country on that side at which the Romans made their chief incursion, it is here figuratively represented as opening its gates on their approach to Judea.

Chap. XI, The Prophet having but just mention'd (Chap. IX. 9.) the Dispersion of the Jews for their Rejection of Christ, comes now more Fully to foretell it, and the Reasons of it. Open thy Doors, i. e. thy Doors shall be Open'd by the Romans, O Temple built of the choice Cedars of Lebanon, that the Fire may devour thy Cedars. 2 Howl, Fir-tree, for the Cedar is fallen; because the mighty are spoil'd, i. e. as God shall permit his Own Temple to be again burnt, so much more shall he permit the Great Men of the Jews to be depriv'd of their Fine Houses: Howl, O ye Oaks of Balhan, for the defenced Forest is come down, i. e. not only the Temple and Great Men's Houses, but even All Jerusalem, which shall be as Thick of Houses as a Forest is of Trees, notwithstanding all its Fortifications, shall be destroy'd by the Romans. 3 There is methinks a Voice of the howling of the Shepherds or Rulers of the Jews: for their Glory is spoil'd, an end being put to their State and Church: methinks there is or I hear a Voice of the roling or crying of the said Jewish Rulers, who instead of being good Shepherds acted the part of young Lions roling for their Prey: Wherefore they shall rore for Grief, for the Pride or Glory of Judea, of which Jordan is the principal River, is spoil'd, i. e. their State is destroy'd and their Country left desolate of them. 4 Thus saith the Lord my God, Afore the Destruction of Jerusalem by the Romans shall come, I will send the Chief Shepherd of my Flock, viz. Christ to feed my said Flock, which shall then be as the Flock of the Slaughter, i. e. to instruct my People the Jews in the Truth of my Holy Religion by preaching the Gospel to them, and thereby to Reform those gross Corruptions which obtain among them thro' the false Interpretations of Scripture by their Priests and other Teachers, who instead of the Commandments of God will teach the Traditions of Men quise contrary to the former, and so lead the Common People into Destruction of Body as well as Soul for their Sins, especially their Rejecting of Christ:

Chap. XI.

† Open thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree, for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Balhan, for the defenced forest is come down.

3 There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roling of young lions; for the pride of Jordan is spoiled.

4 Thus saith the Lord my God, Feed the flock of the slaughter.

4. God's command to Christ, the everlasting Shepherd of his Church, to rescue that Church from the power of those wicked Jewish rulers, who have no regard to their people but to their pride, their own ambitious & greedy purposes, & by which they are justified of God in so doing because they are yet in a prosperous condition. But the time of God's patience being near expired, their wicked shall soon experience his unfeeling vengeance. Their then intended demands shall be the more running of a restless, sorrowful enemy.

5 Whose

Common Version
corrected.

P A R A P H R A S E.

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them, say, Blessed be the Lord, for I am rich: *thus their own shepherds pity them not.

6 *Therefore I will no more pity the inhabitants of the land, saith the Lord: but lo, I will deliver the men every one into his neighbours hand, and into the hand of his king, and they shall smite the land, and out of their hand I will not deliver them.

7 And I will feed the flock of slaughter, even you, O poor of the flock: and I took unto me two staves; the one I call'd Beauty, and the other I call'd Bands, and I fed the flock.

8 *But three shepherds I cut off in one

(as v. 4.) so in due time I will come into the World to feed the said Flock of Slaughter, even you, O poor of the Flock, i. e. Such who are poor in Spirit or Humble and truly Pious, and so Ready to receive my Instructions or Gospel. And I Zacharias, whom God commanded in this Vision to Feed the Flock, (as v. 4.) under the Person or as a Type of Christ, likewise by God's direction for to represent sensibly how God would deal with the Jews, took, i. e. methought in the said Vision I took unto me two Staves, the One I called Beauty, as denoting God's Favour to his People, and particularly the Gracious Covenant he had made with them, (as v. 10.) and the Other I called Bands, as denoting the Brotherhood between Judah and Israel, (as v. 14.) and having took these two Staves I fed methought the Flock. 8 But I cut off three Shepherds in one month,

(g) Read John 19. 12, 14, 15.

5 Whose Possessors, i. e. Rulers and Teachers by these means will slay them, and yet hold themselves not Guilty of Sin in maintaining their Wicked Traditions, and rejecting Christ and his Gospel: and they that shall thus as it were sell them, i. e. cause the People to sell themselves to work Wickedness by rejecting Christ, shall say, Blessed be the Lord, for I am Rich, i. e. shall wrongly infer that they are in God's Favour, because they are yet in a prosperous Condition: Thus their own Shepherds pity them not, or care not what Destruction they induce the Common People to bring on themselves by requiring Christ to be Crucified, while the said Shepherds, i. e. Priests and Rulers satisfy thereby their Malice against Christ. 6 Therefore I will no more pity the said Shepherds, nor the other Inhabitants of the Land that shall join with or follow them in their Obstinate Unbelief of Christ, saith the Lord: but lo, I will deliver the Men every one into his Neighbours hand, i. e. Many of the Unbelieving Jews shall then perish by their own mutual and intestine Divisions, and Many others shall be deliver'd into the hand of his or their King, (g) i. e. of the Roman Emperor, whom they shall acknowledge afore to be their only King, and that to induce Pilate against his own Inclination to crucify Christ, because he made himself a King, whereas they Jews had no King but Cesar; and they, viz. the Romans shall smite the Land, and out of their hand I will not deliver them. 7 And accordingly as God has design'd me, who am to be the Christ to feed the said Flock,

i. e. the

PARAPHRASE.

Common Version
corrected.

i. e. the three sorts of Men which shall make up their Rulers, viz. the High Priests, Pharisees and Sadducees shall be destroy'd, or an End put to their Government by the Romans at One Time, or on Titus's taking Jerusalem; and my Soul loathed them, and their Soul also abhorred me, which is to be understood of the Prophet speaking in the Person of Christ, and foretelling the Jewish Rulers Malice against Christ. 9 Even I had said on seeing it would do no Good upon them, I will not feed or take care of you as a Shepherd any longer: but that that is ready to die, let it die; that that is to be cut off or destroy'd by an Enemy, let it be cut off; and let the rest eat, every one the flesh of another, *i. e. destroy one another by their intestine and civil Discords.* 10 And as a Token hereof methought I took my Staff, even Beauty, and cut it asunder, that I might break, *i. e. to denote that I did thenceforward break off my Covenant which I had made with all the People, forasmuch as the said Covenant was become Void by their not performing their Part of it, by which means I was releas'd from being under any Obligation to perform my Part of the said Covenant. By all which contain'd v. 9, 10 is foretold, that After the Jews should have been sufficiently try'd, and should have had sufficient Motives to induce them to believe the Gospel, viz. by Christ's Resurrection, Ascension, Descent of the Holy Ghost, &c. and they should notwithstanding obstinately continue in their Unbelief, God would for their so Rejecting Christ reject them from being his People, and give them up to be destroy'd by their own Civil Discords and by the Romans.* 11 Thus it, viz. the Staff call'd Beauty was broken in that day, *i. e. it manifestly shall appear by the Civil Discords the Jews shall fall into, and by Jerusalem being taken, and It and the Temple burnt by the Romans, that God has then rejected the unbelieving Jews from being his People: and so the Poor of the Flock that waited upon me, shall know that it was the Word of the Lord, i. e. the comparatively Few Jews that shall believe on Christ, when they shall see their unbelieving Brethren thus generally destroy'd or carried away Captive, &c. and they themselves saved from the said Destruction; hereby they shall be Farther confirm'd of the Truth of the Gospel.* 12 Now to shew a particular Instance of their Despising my Feeding or Care of them, before I broke my Staff Beauty, I had said methought in the Vision to them I took Care of, *i. e. the Jews,*

month, and my soul loathed them, & their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die: and that that is to be cut off, let it be cut off; and let the rest eat, every one the flesh of another.

10 And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 * Thus it was broken in that day: and so the poor of the flock that waited upon me, shall know that it was the word of the Lord.

12 * Now I had said unto them, If ye

If

Common Version
corrected.

PARAPHRASE.

think good, give me my price; and if not, forbear: for they weighed for my price thirty pieces of silver.

13 And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them *into the house of the Lord unto the potter.

14 Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

15 And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For lo, I will raise up a shepherd in the land, which shall not visit those that be *hidden, neither shall seek the young one, nor heal that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and

If ye think good or that I desire a Reward for my Care, give me my Price, i. e. give me for my Price or Reward what ye think I deserve; and if ye think I deserve Not any thing, forbear or give me Nothing: so they weighed for my Price thirty pieces of Silver.

13 And the Lord said unto me, Cast it unto the Potter, or into the Field where the Potters do now or shall hereafter work: surely it is a Goodly, i. e. by way of Irony a Pitifull Price, that I or my Care was priz'd at of them. And I took the thirty pieces of Silver, and cast them, first into the House of the Lord, and then unto the Potter or into the Potter's Field. Whereby, (b) as we expressly learn from S. Matthew, was foretold the Jewish Rulers giving the Traitor Judas thirty pieces of Silver to betray Christ to them, and Judas bringing them into the Temple, and the Rulers ordering the Potters Field to be bought therewith. 14 Then, after I had cut my Staff Beauty, I cut asunder mine Other Staff, even Bands, that I might break the Brotherhood between Judah and Israel, i. e. to denote the Difference that God would make between the Unbelieving Jews and his True or Christian Church, which would under the Gospel be esteem'd the Only Israel (i) of God or his True and Peculiar People.

15 And the Lord said unto me, Take unto thee yet the Instruments of a foolish Shepherd, i. e. such Instruments as serve rather to hurt Sheep than benefit them. 16 For lo, I will raise up, i. e. permit to arise a foolish or wicked Shepherd in the Land, whom hereby thou shalt prefigure, which shall not visit or look after those Sheep that be hidden or lost, neither shall seek the young One that is left behind the rest, as not being Strong enough to follow, nor heal that which is broken or maim'd in any part, nor feed that which standeth still, being hinder'd by some Hurt to move and so feed it self: but all he shall care for, shall be to eat the Flesh of the Fat, i. e. to make the most Gain he can of his Shepherd's Office to himself, and to that end he shall not care how or where he drives his Flock, or tho' by driving them Too fast or

† The price for a slave that was killed by an ox, giving him, & let him by the Law (Exod. 21.32). By this figure of a Shepherd demanding his reward, & receiving so contemptible a price, is represented the horrible ingratitude of the Jews, who instead of a full acknowledgement of Christ as the Messiah, bargained with the traitor Judas for his life.

VI.
The Wickedness of many of the Jewish Rulers or Priests is foretold.

(b) Matth. 27. 9, 10. See also the Preface hereto. (i) Gal. 6. 16.

along

PARAPHRASE.

Common Version
corrected.

along stony places he do's tear their Claws in pieces. *17* Wo shall be to the said foolish and so Idle or Careless Shepherd, that leaves the Flock in case of Danger, or so as to have no Care what becomes of the Sheep committed to his Trust, if he can but provide for his own Gain or Ease and Safety: The Sword shall be upon his Right Arm, and upon his right Eye: his Arm shall be clean dried up, and his right Eye shall be utterly darkned, i. e. God in his just judgment shall give him up, or leave him to himself so as that he shall not be able by means of his own Wicked Heart to discern Aright, what he ought with his Right Eye or chiefest Care to look after, viz. his Spiritual and Eternal Welfare. And as to his Right Arm or the Human Means he shall chiefly rely on, they shall fail him as to the Main of his Aim by his Wicked Attempts. Which contain'd from v. 15. may be understood to denote, either Manasseh a son of Joiada the High Priest, who married the daughter of Sanballat the Horonite and Governor of Samaria, and rather than he would part with his Wife again, fled with many Other Jews guilty of the same Sin to Samaria, and there by means of Sanballat built a Temple on Mount Gerizim like that at Jerusalem, and was High Priest of the said Temple: After which All wicked and Refractory Jews fled to Samaria, as their Common Refuge, and put themselves under Manasseh as their High Priest: Or by the said foolish Shepherd v. 15. may be denoted All the (k) High Priests and other Priests under them, that were at Jerusalem, and did not duly execute their respective Offices, from the Time of this Prophecy to the Coming of Christ, or Destruction of Jerusalem and the Temple for the Jews Unbelief of Christ. Or further by the foolish Shepherd v. 15. may be meant every One of those, that about or after the Coming of Christ pretended themselves to be the Messias and so Chief Shepherd, and took up Arms under that Pretence, which may very fitly be denoted by the Instruments of a foolish Shepherd, and so ruin'd all their Followers out of their own Wicked Ambition. Or lastly, All the foresaid Instances may be comprehended under the foolish Shepherd v. 15, &c. according to the Vast Plenitude of the Import and Signification of Scripture, answerable to the infinite Comprehension or Foreknowledge of God.

tear their claws in pieces.

17 Wo to the idol shepherd that leaveth the flock: the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkned.

ANNOTATIONS.

(k) Particularly such as Jason, Menelaus, &c. of whom read Prideaux's Connexion, &c. Part 1. B. 3. under the Sixth and following years of Ptolemy Philometor.

S E C T.

SECTION IV.

Containing Prophecies of Zechariah, which relate Wholly or Chiefly to the Times of the Gospel, and particularly to the Latter Times thereof: Which take up the Remainder of this Book.

Chap. XII.

The burden of the word of the Lord for Israel. * The Lord which stretches forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him, says:

2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege against Judah, and against Jerusalem.

3 * Even in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it, shall be cut in pieces, tho' all the people of the earth be gathered together against it.

4 In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness, and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

Chap. XII. The Burden of the Word of the Lord for or in behalf of Israel against all his Enemies. The Lord, which stretches forth the Heavens, and layeth the foundation of the Earth, and formeth the spirit of Man within him, says: 2 Behold, I will make Jerusalem a cup of trembling unto all the People round about, even to all such as shall be in the Siege against Judah, and more particularly against Jerusalem, i. e. to All those, who under the Names of Gog and Magog (1) shall be stir'd up by the Devil, after the Expiration of the Millennium, and not long before the End of this World, to invade Judea and to besiege Jerusalem or endeavour to do it. 3 Even in That remarkable Day or Time will I make Jerusalem as a burdensome or heavy Stone for or to all the said People: All that burden themselves with it, i. e. All that shall then by the Instigation of the Devil engage in such a very Burdensome or Dangerous Expedition against Jerusalem, shall be cut in pieces, tho' all the then Unbelieving People of the Earth be gathered together against it. 4 For in That Day, saith the Lord, I will smite every horse of the said Enemy with Astonishment or such a great Fright as that their Riders shall not be able to guide them, and hereby or at the same time, I will smite his Rider with Madness, and I will in so Remarkable a manner defend Judah and Jerusalem, that it shall appear even to the Enemies thereof, that I do then open my Eyes on the house of Judah, i. e. am in a special manner Carefull of the Preservation of my People; and on the other hand I will smite every Horse and Horseman of the People that invade Judah with Blindness, so as that they shall not know how to carry on their Designs, but fall into their own Ruin like Blindmen.

I.
The Preservation of Jerusalem when besieged by the Forces of the Devil or Gog and Magog is foretold.

The word, i. e. Jerusalem, is a great burden upon the Church. It will make Jerusalem a cup of trembling or of intoxicating liquor - a burden upon those, or an occasion of stumbling; or as a stone recoiling upon him who lifts it up with design to cast it away, or to break it, or to store it up as a great by all which image! is it indeed the certain confession of a people which shall divide, overwhelm, and finally consume the enemies of God's Church.

(1) Read Revel. 20. 7, 8, &c.

Common Version
corrected.

8 In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David; and the house

8th The Eldership of the
Synode the Synodical
Council of 1841, the
Synod of 1842 & 1843. They
were representatives of
the people of their
district the truth of these
of the written Church
constantly the guide

Common Version
corrected.

PARAPHRASE.

of David shall be as God, as the angel of the Lord before them.

9 * Thus it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 * Even I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

Cross, am their true Messiah or Christ; and hereupon they shall Mourn in the most Bitter manner, for the most heinous Sin of their Fathers and Nation in thus causing Me to be crucify'd and pierced; and they shall Earnestly pray unto God for Pardon of that Sin especially as well as Others, and particularly for their Preservation from the Devil and his Party, when they shall invade them as is above describ'd; and such their Prayers shall they offer unto God, as hoping for his Acceptance of them only thro' the Merits of my Precious Death and Blood, which their Fathers had most Wickedly occasion'd. 11 To describe more Fully the Greatness of the

Christ shall be or shall shew himself to be, even in respect of his Human Nature, as God, i. e. invested with all Power in Heaven and Earth, and so with Divine Power, as the Angel of the Lord which went before them, i. e. their Forefathers, when the Egyptians were drown'd in the Red Sea, and they went thro' on Dry land, and so were Miraculously preserv'd; that is, thereby Christ shall make it appear or known to them, that He was that Divine Person which lead them from Egypt into Canaan, &c. 9 Thus it shall come to pass in that day, that I will seek, i. e. I will use all means as one that seeks or is willing to destroy all the Nations that come against Jerusalem.

10 Even Before as well as At that Time, I will pour on the House of David, i. e. on all Christians, Jews as well as Gentiles, and who as being Members of Christ in a Spiritual Sense, may also be therefore said to be of the House of David in the same Spiritual Sense, and consequently on the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications, and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his First-born, i. e. All the Jews (as well as the Fulness of the Gentiles) shall Then, and Afore then, be converted to Christianity; and so shall acknowledge, that I Jesus of Nazareth, whom their Fathers crucify'd, and whose Body was pierced by a Spear (m) as It hung on the

II.
The great Grief of the Jews for their Fathers Crucifying Christ, is foretold on their Conversion.

10¹ The presence operation & gift of Christ's spirit which is given through grace & doth a lone produce in believers holy & acceptable repentance. They shall look up to him whom they crucified, or whom they have grievously offended by their sins. They shall be living in agonizing repentance to him.

ANNOTATIONS.

(m) Compare Revel. 1. 7. which serves as a Key to let us into the True meaning or Ultimate Completion of this Prophecy, and that it is to be refer'd to the Time I refer it.

PARAPHRASE.

Common Version
corrected.

Penitential Mourning, which the Jews shall then express for their Fathers Crucifying Me their Christ, and their Childrens or Posterity's so Long Obstinate persisting in their Unbelief and Denial of Me to be the true Christ; In that day, viz. when they are All converted to Christianity, and return'd into their Own Country, shall there be a great Mourning in Jerusalem on the foresaid Account of their Forefathers Crucifying Me the true Christ; a Mourning (to compare it to the Greatest that was ever known in Judah) so Great as the Mourning (n) of the Jews for the Death-wound, which good Josiah receiv'd at a Town or Village call'd Hadadrimmon in the Valley of Megiddon.

12 Even the Land shall mourn, every Family apart, the Family of the house of David apart, and their Wives apart: the Family of the house of Nathan apart, and their Wives apart: 13 The Family of the house of Levi apart, and their Wives apart: the Family of Shimei apart, and their Wives apart:

14 All the other Families that shall then remain, every Family apart, and their Wives apart, i. e. As some of all the said Families of the Jews shall be concern'd in the Crucifixion of Christ, and shall afterwards Long persist in their Unbelief of Him; So shall they All, in a special manner, testify their hearty Sorrow and Repentance for the Same, and that in a most Solemn manner express'd here tho' Future, according to the Then usual Manner of shewing in a Solemn way their Repentance. Accordingly as some of the house of David or Royal Line (o) shall be concern'd in the Crucifixion of Christ, and have been since Guilty of Denying him to be Christ; as also some of the house of Nathan the Prophet, and other Descendents of other Prophets; and many of the house of Levi, both High Priests, Priests, and other Levites; and many of the house of Shimei or of the Scribes and Pharisees, and their Descendents; and some of all the rest of the Families of the Jews that shall then remain: So shall the Members of each Family, which shall be living at the General Conversion of the Jews to Christianity, mourn particularly for the hand the Ancestors of each Family had in the Death of Christ, or carrying on the Unbelief which their Nation generally had of Christ after his Death; and they shall so mourn in a most Solemn manner, which may be express'd by the Rite of such Solemn mourning now used in the Time of Me Zechariah, even by the Wives mourning Apart from their

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

*12 * Even the land shall mourn, every family apart, the family of the house of David apart, and their wives apart: the family of the house of Nathan apart, and their wives apart:*

13 The family of the house of Levi apart, and their wives apart: the family of Shimei apart, and their wives apart:

14 All the families that remain, every family apart, and their wives apart.

12† The prophet doth thus specify the families, whereby some had held Lemoral & some ecclesiastical offices to be near: shall as the Church & State were both united & equally participants in the persecution & death of Christ: so they should have unitedly conceiv'd their national guilt therein, & so jointly lamented their own peculiar criminality: their unbelief & adoration of him, thence flow'd thus only, Saviour.

(n) 2 Kings 23. 29, 30, &c.

(o) John 7. 5.

Husbands,

Common Version
corrected.

PARAPHRASE.

Chap. XIII.

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, * as well as for uncleanness.

2 And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets, and the unclean spirit to pass out of the land.

3 And it shall come to pass, that when any shall yet prophesie, then his father and his mother, that begat him, shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother, that begat him, shall thrust him thro' when he prophesieth.

4 * Thus it shall come to pass in that day, that the prophets shall be ashamed every one of his vi-

Husbands, and their Not coming or at least not Bedding together, during (p) the Time of such Solemn mourning.

Chap. XIII. And as in that remarkable Day of Christ's Crucifixion, by the Shedding of his most Precious Blood which shall issue out of his Body when pierced, (as Chap. 12. 10.) there shall be a Fountain opened to the house of David, and to the Inhabitants of Jerusalem, for all such Sin (q) as they cannot be cleans'd from by the Legal Expiations and Washings, as well as for Legal or Outward Uncleanness, from which they are cleans'd by the Legal Rite of Washing, &c. As the Blood of Christ shed at his Crucifixion shall thus be of Force to cleanse the true Penitent from All Sin thro' all the Ages of the World, whence it may fitly be resembled to a Fountain perpetually running or never failing: so by Virtue of the said Blood of Christ shall the Jews on their General Conversion to Christianity be cleans'd from, or obtain Pardon of All the Sins, which they have been either Nationally or Personally guilty of, even of their Crucifixion of Christ, &c. 2 And it shall come to pass in that Day, viz. at the Time of our Saviour's Crucifixion and Afore, as well as After, saith the Lord of Hosts, that I will cut off the names of the Idols out of the Land, and they shall no more be remembered, i. e. the Jewish Nation shall in general renounce and detest all Idolatry: and also I will cause the False Prophets that were wont to seduce them to Idolatry, and the Unclean Spirit, whereby the said Prophets were acted, to pass out of the Land. 3 And it shall come to pass, that when any shall yet prophesie Falsly or to seduce the People to Idolatry, then even his Father and his Mother, that begat him, shall say unto him, Thou shalt not live; for thou speakest Lies in the Name of the Lord: and his Father and his Mother, that begat him, shall thrust him thro' or some way kill him, when he so prophesies. 4 Thus it shall come to pass in that day, that the said False Prophets shall be ashamed, i. e. put to open Shame and Death, Every one on account of his pretended Vi-

III.
The Crucifixion of Christ and the general Conversion of the Jews to Christianity, is further foretold.

In the Gospel day, or time, by virtue of the sacrifice of Christ upon the Cross, remission of sins & spiritual regeneration shall be bestowed upon all repentant believers.

(p) Compare 1 Cor. 7. 5.

(q) Acts 13. 38, 39.

sion,

PARAPHRASE.

Common Version
corrected.

tion, when he has so prophesied; neither shall they dare to wear a Rough or Hair Garment, as my True Prophets did some of them, thereby to deceive the People the sooner into a Belief of their being also True Prophets. 5 But he, that shall be apprehended on account of being thought to pretend to be a Prophet, and so to deceive the People, shall say or readily Own to save himself, I am no Prophet, I am an Husbandman; for Man taught me, i. e. I have been bred to keep Cattle and do other Work belonging to an Husbandman from my youth. 6 But tho' the Jewish Nation shall be thus Free from Idolatry, which has been the Chief Cause of their former Captivity and other great Evils; yet they shall Obstinate-ly run into another Sin as Great, viz. Unbelief of Christ, even so as to Crucify him, &c. which shall bring upon them again the Destruction of their State and Country and Captivity, &c. as is foretold in the following Verses. Then shall or may one say unto Him, viz. Christ, since thou art a True Prophet sent from God, What are these wounds in thy hands, as if thou wast a Malefactor and False Prophet. Then he shall or may fitly answer, Those with which I was wounded in the house of them that should have been and pretended to be my Friends: (r) Whereby is denoted that the Jews out of a great but misguided Zeal for the Law of Moses, should look on our Saviour as a False Prophet, because as they should think a Destroyer of the said Law; and hereupon they should imagine they acted as the True Friends or People of God, by crucifying Christ as a False Prophet or Teacher; whereas had they but done as they ought, they should have receiv'd him with the greatest Friendship and Respect. But tho' they shall not be then Guilty of Idolatry, yet they shall be and have been Then for a considerable Time afore Guilty of such Gross Corruptions in God's Service and of many other Wicked Practices, that their Unwillingness to Reform shall induce them to shut their Eyes against the clear Light of the Gospel, and at length by the just Judgment of God bring on them Destruction by killing Christ, which God shall permit them to do, as follows. 7 Awake, O Sword, i. e. I will permit the Jews to carry on their most Wicked Designs against my Shepherd most Eminently so call'd, even against the Man that is my Fellow, i. e. the Person, (s) who tho' he shall become Man, yet as to his God-

tion, when he hath prophesied; neither shall they wear a rough garment to deceive:

5 But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

6 * Then one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

7 Awake, O sword, against my shepherd, * even against the man that is my fel-

(r) John 1. 11.

(s) Phil. 2. 6, 7, &c.

5 The Apostles, & first teachers of the Gospel, shall candidly confess the meanness of their origin & occupation, whereby the glory of God shall be more clearly manifested in the mighty powers which they shall be enabled to exercise: yet shall not all their labours to instruct & convert the world prevent their receiving the most ingratitude & cruel treatment. And this in conformity to the scriptures of their great Master!

7 To show the means whereby the blessings before mentioned should be obtained, as well as to convince most of the carnal desires which should lead thereto, & finally, & wonderfully, when the sword of Divine justice is commissioned to cut off the great enemies of God's people, who are impenitently wicked, as denoting his humanity & his compassion, in equal respect to the world as to his chosen people. But the chosen people, being the Shepherd, is foretold, which shall be a sign of the Lord's favour, who shall become Man, yet as to his God-

head

case

Common Version
corrected.

PARAPHRASE.

low, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: * then I will turn mine hand upon the little ones.

8 And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die, but the third shall be left therein.

9 And I will bring the third part thro' the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God.

Chap. XIV.

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, * even a residue of the people shall not be cut off from the city.

head is Equal in Nature or of the Same Divine Nature with me, saith the Lord of Hosts: They shall smite, i. e. apprehend and kill the said Shepherd or Christ, and the Sheep or his Disciples thereupon for a short time, viz. during Christ's Body lying in the Grave shall be scatter'd: Then, viz. by Christ's Resurrection on the third day I will turn mine hand upon the little Ones, i. e. I will free the Disciples, who by reason of the Weakness of Faith as yet may be styl'd Little ones, and give them the Greatest Joy and Courage for the Future. 8 And it shall come to pass, that in all the Land, saith the Lord, two parts of the Unbelieving Jews therein shall be cut off for their Unbelief and Crucifixion of Christ, and die; but the third part therein shall be left, and tho' driven out of their Country and dispers'd over the World, shall be preserv'd thro' all Generations. 9 And I will bring the said third part or Remnant thro' the Fire, and will refine them as Silver is refined, and will try them as Gold is tried, i. e. I will cause them to undergo great Afflictions, till at last they shall repent of their Unbelief of Christ and his Gospel, and truly turn unto me by their Faith in Christ, and so may then be compar'd to Gold or Silver refin'd by the Fire. Then they shall call on my Name thro' Christ, and I will hear them: I will say, It is my People; and they shall say, The Lord is my God, i. e. they shall acknowledge Christ to be Truly the Son of God, and shall pay Divine Adoration to him as well as to God the Father. Chap. XIV. As all the Land of Judea shall be conquer'd, and its Inhabitants destroy'd, (as Chap. 13. 8.) so also shall Jerusalem it self. For Behold, the day of the Lord for revenging the Death of Christ, &c. cometh, and thy Spoil, O Jerusalem, shall be divided by thy Enemies in the midst of thee. 2 For I will gather all Nations, i. e. bring the Romans who shall be then the chief Masters of the World, and whose Armies shall consist of Men of several Nations, against Jerusalem to battle, and the City shall be taken, and the Houses rifled, and the Women ravished, and half of the City shall go forth into Captivity, even a Residue of the People shall not be cut off, or kill'd in the Siege or on taking the City, but shall

take themselves from
him, & from each other
at his death. Yet upon
this, they were in
faith, and gracious
hand should be turned
they should be again
gathered together, & to
him, after his Resurrec-
tion; & be hence forth
maintained in the great-
est courage & joy in his
faith, & in his love to
be the foundation of his Church.
The whole of this proph-
cy was literally ful-
filled as recorded in
the three last Chapts.
of Matthew & in the
Acts of the Apostles.

Chap. XIV. The prophet having
in the first & second
verses spoken of the des-
truction of Jerusalem
& by the Romans.
Ver. 3. and that event as
a type of the war which
the Antichristian world
should maintain against
the true servants of God.
Quakers is described the
second coming of Christ
which is to be in
the day of the Lord. At
which he overthrew
and

PARAPHRASE.

Common Version
corrected.

*and destroyed the ene-
my in all the former
deliverances of his
people. Gen. 1.*

IV.
The Destruction
of Gog and Magog
or the Devil's last
Forces is further
foretold; and the
Continuance of the
great Glory of Je-
rusalem.

*4. All impediments shall
be removed to the estab-
lishment of Christ's King-
dom. 1st. 19. 11. so which
shall be removed from
every quarter of the world
to his faithful people,
who shall flee from
that destruction which
shall finally come up-
on the world & shall ob-
tain a place in that
place which God hath
prepared. John 14. 16.
This especially in the
great day of judgment.
Math. 25. 31. 52.*

shall (as is aforesaid) go forth into Captivity from the City. And in the said Captive or Dispers'd State shall the said Remnant of the Jews or their Posterity continue, till their general Conversion to Christianity foretold Chap. 13. 9. After which they shall be restor'd again to their Country, and there live in a most Happy and Glorious State or Condition, during the Millennium.

3 And whereas after the Expiration of the Millennium, Satan shall go out and gather an Army of Wicked Men from the Nations in the four Quarters of the Earth, and shall therewith encamp against or besiege the Belov'd City Jerusalem, Then shall the Lord go forth, and fight against the Army of the Devil gather'd out of those Nations, as when he fought against the Egyptians in the most memorable day of Battle, or of drowning the Whole Army of the Egyptians. For in like manner shall the Lord destroy all the said Army encamp'd against Jerusalem by the Instigation of the Devil; and as the Lord or Christ appear'd in a Visible manner, or the Cloudy Pillar when he destroy'd the Egyptians; so when he shall destroy the foresaid Army of the Devil, he shall likewise in all probability appear in a Visible manner. 4 And that as a Man, but in a most Glorious manner: For as he ascended into Heaven from the Mount of Olives, and the Angels then (t) told his Apostles, that he should so come, and that in Like, and consequently a Visible manner as to his Manhood, as they then saw him go to Heaven: So at that time Christ shall descend in his Human Shape, but in a most Glorious and Terrible manner to his Enemies, being attended with his Holy Angels, and his Feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof toward the East, and toward the West, and there shall be a very great Valley; and half of the Mountain shall remove toward the North, and half of it toward the South, i. e. Upon his Descent Christ shall (u) command, and the Mount of Olives shall be divided, and the several Parts thereof shall be so remov'd, as to environ all the Army of the Devil that shall lie against Jerusalem, All round so as to make the said Army of the Devil be enclos'd in a large (w) Valley, and so deep or so environ'd with the several parts of Mount Olivet, that None of the said Army of the Devil shall be able to escape out of the said Valley, wherein being enclos'd All the said Wicked Army shall

3 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

(t) Acts 1. 11.

(u) Compare Matth. 21. 21.

(w) See Joel 3. 12, 14.

Common Version
corrected.

PARAPHRASE.

5 And ye shall flee
*from the valley of
my mountain, when
he shall touch the
valley of the moun-
tains which shall be to
the place he shall se-
parate: yea, ye shall
flee like as ye fled
from before the earth-
quake in the days of
Uzziah king of Ju-
dah: *when the Lord
my God shall come,
and all the saints with
thee.

6 And it shall come
to pass in that day,
that the light shall
not be clear, and dark.

7 But it shall be
one day which shall
be *made known by
the Lord, not day,
nor night; but it shall
come to pass that at
evening-time it shall
be light.

8 And it shall be
in that day, that liv-
ing waters shall go
out from Jerusalem,
half of them toward
the former sea, and
half of them toward
the hinder sea: in
summer and in win-
ter shall it be.

be not Day, nor Light successively One the Other: but it shall come to pass that at the time when it wont to be Evening-time or Sun-set, and all the time after when it wont to be Night, it shall be continual Light or Day. 8 And it shall be in that day, that Living (y) Waters or a River of Water of Life shall go out from Jerusalem: Half of them or One Stream of the said River toward the Eastern Sea or East, and half of them or another Stream toward the Western Sea or West. In Summer and in Winter it shall be the same, i. e. Whereas afore the Millennium

be destroy'd to a Man, as the Egyptians were in the Red Sea. 5 And ye, viz. the Jews that live in other parts of Judea, shall flee from the said Valley that shall be made by the several Parts of my Mountain, viz. the Mount of Olives, when he, viz. Christ shall touch or be descended on Mount Olivet; on the Touch of whose Feet the said Mountain shall be divided as is Afore described v. 4. and shall make the Valley of the Mountains afore mention'd, which shall be to the Place he shall separate by the foresaid Means, or set apart for the Destruction of the Army of Satan. Yea, ye that are in the neighbouring parts of Judea nearest to Jerusalem, or the Army of Satan that besiege it, at the First shall flee from about Jerusalem or the foresaid Valley, as ye fled from before (x) the Place where the Earthquake was, in the days of Uzziah King of Judah: for there shall be a like terrible Earthquake, when the Lord my God, viz. Christ shall come down out of Heaven on Mount Olivet, and all the Saints or Holy Angels with thee, which you shall see fit to order to attend thy said Descent: And Christ being thus descended shall put an End to the Power of Satan in this World. 6 And it shall come to pass in that day, viz. as during the Millennium, so after that to the End of this World, and consequently at the Time when Christ shall descend to destroy the Army of the Devil besieging Jerusalem, that the Light shall not be Clear, and Dark, i. e. the Day-light and Night shall not succeed one the other as Now. 7 But it or there shall be One Continued Day-light, which shall be further made known by other Servants of the Lord, especially by St John (y) the Apostle and Writer of the Book of Revelations: Then there shall

(*) Acts I. 1.

(y) Revel. 21. 23. and 22. 1, 5.

* H

from

the elect of God for ever Ezek. 47. 1. the former sea & the hinder sea is the eastern & western. Signifies the universality of these blessings, or of the Christian Church: as the metaphor in summer & in winter &c denotes the incorruptibility & eternity thereof.

7 That is, an equal & ever-
lasting state of glory
without mixture or vi-
cissitude of night, igno-
rance or calamity, being
filled with light, mate-
rial & spiritual know-
ledge & felicity through
the beatific vision of
God. Heb. 21. 23. * or
known to the Lord which
may be referred either
to the proposed time of
Christ's coming at Math.
24. 36. Or to the quality
of that eternal glory,
which no man hath
seen, or can comprehend.
1 Cor. 2. 9.

8 The grace & gifts of the
Holy Spirit in this world,
& his glory in the life to
come in heaven shall
be poured out upon all

PARAPHRASE.

Common Version
corrected.

from the very Fall of Adam, there used to be Summer and Winter successively; during the Millennium and after to the World's End, there shall be only a Continual Summer and no Winter. 9 And during the said time the Lord shall be acknowledg'd King (z) over all the Earth: Even in that day shall there be but One Lord or God acknowledg'd over All the Earth, and his Name shall be One, i.e. the Christian Worship of God shall be the Only one used. 10 And whereas it is said v. 4. that there shall be made a Very great Valley by the Mountain of Olives, which shall be parted and remov'd several Parts of it for that purpose so as to encompass the said Valley; I proceed now to foretell that All the Land shall be encompass'd in such manner as a Plain or Valley, from Geba North to Rimmon South of Jerusalem; within which Compass shall be contain'd All the Army of Gog and Magog or of the Devil, and there destroy'd as is afore-said. And as afore this Siege of Jerusalem by the said Forces rais'd by Satan, so again after the Destruction thereof, It, viz. Jerusalem shall be lifted up or continue in her former Glory as the Capital of Christ's Kingdom on Earth, and shall be inhabited in her place or in the like ample manner it was afore, viz. from Benjamin's Gate unto the place of the first Gate, unto the Corner-gate, and from the Tower of Hananeel unto the King's Wine-presses: Whereby is denoted that Jerusalem shall be as Large or rather Larger than Ever it was in the Reigns of any King of Israel or Judah. 11 And Men shall dwell in it safely, and there shall be no more (a) Curse on it or Accursed thing in it, but Jerusalem shall be safely inhabited.

9 And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

10† All the land shall be encompassed as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place: from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's wine-presses.

11 And men shall dwell in it, and there shall be no more * curse, but Jerusalem shall be safely inhabited.

12 And this shall be the plague wherewith the Lord will smite all the people, that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

V.
A further Description of the Destruction of the Devil's last Forces.

12 And this shall be the Plague wherewith the Lord will smite all the People, that have fought against Jerusalem: Their Flesh shall consume away while they stand upon their Feet, and their Eyes shall consume away in their Holes, and their Tongue shall consume away in their Mouth, they being probably (b) smitten with a Blast, which shall suddenly scorch many of them, viz. All that escape being kill'd

(z) Compare Revel. 11. 15. (a) Compare Revel. 22. 3. (b) Chap. 12. 6.

One

10† To signify, by figurative terms taken from the precincts of the earthly Jerusalem, the perfect re-establishment of the Church in all its parts.

12. Under the dreadful image of a grievous plague is described the intolerable pains of the second eternal death which shall be the final portion of the adversaries of God's Church.

Page 60

Viz. 21. There shall be no more the landable &c. A remnant of the old inhabitants of Canaan, waiting for a trial of their faith & obedience to the Spirit towards God; Josh. 23. 12, 13. These were often made the instruments of his Divine Justice to punish their transgressions. But now the Church being consummate & indissolubly united to Christ its Head, will be through him eternally exempted from possibility of lapse or diminution of its glorious privileges.

Common Version
corrected.

PARAPHRASE.

13[†] (And it shall come to pass in that day, that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah also shall fight at Jerusalem: and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance.)

15[†] And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles.

17 And it shall be, that who so will not come up of all the families of the earth unto Jerusalem, to worship the King the Lord of hosts, even upon them shall be no rain.

One by the Other as follows. 13 And it shall come to pass in that day, that a great Tumult or Consternation (c) from the Lord shall be among them, viz. those of the Army of Satan which shall besiege Jerusalem; and they shall lay hold every One on the hand of his Neighbour, and his hand shall rise up against the hand of his Neighbour, i. e. they shall fight against and kill One the Other, by reason of the Confusion they shall be in, so as not to know One the Other. 14 And Judah or the Jews also that shall be in Jerusalem, shall fight at or from within Jerusalem against the Enemy, and much annoy them, till by these means they shall all be destroy'd: and so the Jews shall be enrich'd with the great Booty they shall find in the Enemies Camp: for thither the Wealth of all the Heathen round about shall be gathered together, Gold, and Silver, and Apparel in great Abundance. 15 And so shall be the Plague of the Horse, of the Mule, of the Camil, and of the Ass, and of all the Beasts that shall be in these Tents of the Enemy, as this Plague, i. e. the Horses, &c. of the Enemy shall be destroy'd in a like extraordinary manner as the Men, viz. by Lightning or the like.

16 And it shall come to pass, that every One that is left of all the Nations which came against Jerusalem, and which afore were Unbelievers, even Those that remain of Gog and Magog, after they have heard, In how extraordinary and dreadfull a manner Those of their Countries that went against Jerusalem, have been there destroy'd, thereupon shall become Christians, and accordingly shall even go up from year to year to worship the King the Lord of Hosts, and to keep the feast of Tabernacles: Where, as it is Usual for the Prophets elsewhere, the Christian Worship that shall then be, is denoted by the Jewish Worship in use in the Prophets time. 17 And it shall be, that who so will not come up of all the Families of the Earth unto Jerusalem, to worship the King the Lord of Hosts, even upon them shall be no Rain, i. e. there shall be Remarkable Judgments on all Unbelievers.

(c) Compare Sam. 14. 15, &c.

* H 2

18 And

themselves to partake of the communion of Saints, & of Gods grace in this world, & to come at last to the permanent inheritance of heaven.
17 The intent of this & the two following verses is to signify that the means of salvation is only to be obtained through Christ: & if any refuse this sacrifice, and

13[†] See Judg. 7. 22. Or if the expression be taken figuratively, it signifies that the malicious artificers & violence of the wicked shall in the end only work their own ruin.

14[†] By this may be understood the conversion of the Gentiles into Subj. as often predicted under the figure of an accumulation of precious stores to the Church.

15[†] Perhaps some particular infidel nations promised to the Church may be here meant, as Mal. 68. 20. Or it may be intended generally that all the instruments

VI. All the World shall become true Believers at last. where by the enemies of the Church thought to have effected her ruin shall be destroyed together with those as a plague sweeps away not only men, but beasts & us in a victory the beasts of burden fall an easy prey to the conqueror.

16[†] The Feast of Tabernacles is rather mentioned here, as it is a figure of the gathering together of the faithful people of God, to which every one must reduce

and

PARAPHRASE.

Common Version
corrected.

and imagine they can be saved by themselves, or by any other than him; (as the people of Egypt are here supposed to disregard the solemn call & denunciation, because of the river Nile supplying the defect of rain) they will experience the dreadful punishment of such obstinate folly & impiety, (as it is here threatened to the Egyptians that the river shall not prevent the visitation of the plague.)

20. I have spoken in 15. of the overthrow of the enemy; he adds here that all the spoils, even the furniture & decking of the horses, should be consecrated to the Lord, to make utensils for his service; which here seems to be an allusion to what Gideon did Judg. 8. 26. The meaning is that God shall convert, to his & his Church's glory, all such things as were wont to be employed to in a profane or idolatrous manner. And the pots shall be of the vessels of the vessels &c. The legal sacrifices for sin being ceased

18 And if the Family of Egypt go not up, and come not, that have no Rain, i. e. no Country of Unbelievers shall then be freed, by any particular Circumstances belonging thereto according to the Common Course of Nature, from God's Judgments in the Inhabitants for their Unbelief: for there shall be the or some Plague wherewith the Lord will smite also such Countries of the Heathen, that come not up to keep the feast of Tabernacles, i. e. of Unbelievers or such as obey not the Gospel. 19 This shall be the Punishment of Egypt, and the Punishment of all Nations, that come not up to keep the feast of Tabernacles, i. e. Thus all Unbelievers or That are not Christians, shall at length be destroy'd even in this World, or brought over to the Faith of Christ: and so All the Kingdoms of the World shall become the Kingdoms of Christ. 20 In that day shall there be upon the Bells of the Horses, i. e. on the horses which carry it, and are wont to have bells about them, Holiness unto the Lord, i. e. many Rich and Valuable things sent for Holy Offerings unto the Lord, and the Sacrifices shall be so many, that the Pots to boil such parts as belong'd to the Priests and were eaten by them in the Lord's House, shall be like or as many as are the Bowls before the Altar, wherewith they pour out the Blood about the Altar, &c. 21 Yea, Every pot in Jerusalem and in Judah shall be Holiness unto the Lord of Hosts, i. e. of the Victuals that are boil'd or dress'd in every House, the Priests and Levites shall have a considerable Share given or sent them, as if the said Victuals had been part of Sacrifices offer'd unto God: and or even All they that Sacrifice or attend the Sacrifices shall come and take of them, i. e. of the Meat that is in the Pots, when it is boil'd therein: By which Expressions v 20, 21. adapted to the Jewish Rites then in use, is set forth the Great Piety that shall be in the Christian Church in the Latter and Triumphant State there, viz. That Rich Persons shall All then dedicate great Part of their Riches to the Service and Honour of God, and particularly that his Ministers shall be most Plentifully provided for. And in that day there shall be no more the Canaanite in the House of the Lord of Hosts, i. e. there shall be no (d) Unbeliever or Wicked Person on the Earth; All the Kingdoms thereof being then become the Kingdoms of Christ by a sincere Obedience to his Holy Laws or Gospel.

(d) Revel. 21. 27. and 22. 15.

18 And if the family of Egypt go not up, and come not, that have no rain: there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all nations, that come not up to keep the feast of tabernacles.

20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be Holiness unto the Lord of hosts: and all they that sacrifice, shall come and take of them, * when it is boiled therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

MALACHI.

All Christians may joyfully partake in solemnizing the feast of Thanksgiving for the ever perfect & sufficient salvation of Christ.

MALACHI.

THE PREFACE.

ALL that needs be here taken Notice of concerning this Prophet, is, First in Relation to his *Person*, that where-^{I.} as his Name may be interpreted *My Angel* or *Messenger*, Of the Person of *Malachi*, or who he was. hence there have not been wanting Some that have been so Extravagant in their Opinion, as to think He was an *Angel* sent from God in Human Shape. Others that have rejected this Extravagant Fancy, yet have thought that by this Name as importing *My Messenger* was denoted *Ezra* (or *Esdra*;) who wrote the Canonical Book of Scripture that go's under his Name, and also the Two Books of Chronicles, and revis'd all the Scriptures of the Old Testament afore extant, and was made Governor of *Judea* by *Artaxerxes Longimanus*, and was not only a Priest, but a Very Holy and Learned Man, and specially Well skill'd in the Knowledge of Holy Writ; and so Govern'd the Jews Well as long as his Commission lasted. On all which accounts *Ezra* being highly esteem'd by Christians as well as Jews, and look'd on as an *Extraordinary Person sent from God*, is therefore thought to be Fitly denoted by the Name of *Malachi*. But tho' this Opinion is follow'd by many Christians as well as Jews, yet there being no Good Foundation for it, even No other than what is Afore mention'd, therefore it seems justly to be esteem'd the Truest Opinion, that *Malachi* was the Proper Name of a Person, and that he was a Distinct Person from *Ezra*.

The Second and Only other thing Needful to be here taken Notice of, is the *Time* of *Malachi's* Prophefying. And this^{II.} most Reasonably is refer'd to the Time wherein *Nehemiah* was Governor The Time when *Malachi* prophesied.

Governor of *Judea*, and more particularly to the Time of his Return, or Coming the Second time from the Persian Court. For the Greatest Corruptions, which *Malachi* reproves the Jews for, are the Same with those they had run into, during *Nehemiah's* Absence from Jerusalem and Judea, by his Going back to the Persian Court, and there staying for Some time. It seems Plain that when *Malachi* prophesied, the Temple was quite rebuilt: for he do's not Charge the Jews with neglecting to finish or restore the Temple, but with their Neglect of what appertain'd to the True Worship of God. Thus what is said Chap. 1. 7, 8. of their *offering the Blind and Lamé*, and saying or making the *Table of the Lord to be Contemptible*, and the Priests and Levites neglecting their Service at the Temple as not worth their While v. 10. and the People's *robbing God of his Tithes and Offerings*, &c. Chap. 3. 8, &c. answers Very Well to what is said Nehem. 13. 10, 11, 12. Likewise *Malachi's* reprov- ing them for *marrying strange Wives*, answers exactly to Neh. 13. 23, &c. Lastly what is said Mal. 2. 11. of *Judah's profaning the Holiness of the Lord*, may Very well more particularly an- swer to *Eliafbib the High Priest* letting *Tobiah have a Chamber or Lodgings within the Temple*, mention'd Neh. 13. 4 — 9. And *One of the Grandsons* of the same *Eliafbib the High Priest* having married a Daughter of *Sanballat*, tis not to be doubted but she was also admitted at least sometimes into the Temple. See Neh. 13. 28.

MALACHI.

Common Version
corrected.

PARAPHRASE.

Chap. I.

THE burden of the word of the Lord to Israel by Malachi.

The Inscription or Title.

Chap. I. **T**HE (a) burden of the Word of the Lord to those of Israel that were return'd into Judea after the Babylonish Captivity, by Malachi. (b)

The Prophecy it self.

2 I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? *was* not Esau Jacob's brother? saith the Lord: yet I loved Jacob,

3 And I hated Esau, & laid his mountains and his heritage waste, for the * wild beasts of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places: thus saith the Lord of

2 I have loved you, saith the Lord: yet ye by your ungratefull and wicked Behaviour do in effect say, Wherein hast thou lov'd us? *In answer whereto I need but mention the First instance of my Love to you, viz. Was not Esau Jacob's elder Brother? saith the Lord: yet I lov'd Jacob,* 3 and I comparatively (c) hated, i. e. shew'd less Love to Esau, in that I made choice of Jacob before him to be that Branch of Abraham's Seed, to which should belong the great Promises made to Abraham and his Posterity. And accordingly I gave to Jacob's Posterity at first the Land of Canaan, and have again restor'd you to it from your Babylonish Captivity. Whereas Esau and his Posterity had only Mount Seir for their Inheritance at first, and by my Providence his Enemies have now laid his Mountains and his Heritage, i. e. his mountainous Country Waste, for the Wild beasts of the Wilderness to dwell in. 4 And whereas or if Edom saith or thinks, We are indeed impoverished at present, but we hope the Time will come, when we shall be able to return into our Country, and build the desolate Places: thus saith the Lord of Hosts,

I. God's Special Favour to the Posterity of Jacob above That of Esau is set forth, and thereby the Jews minded of their Duty to God out of Gratitude.

And remember whates with his Jews on their ingratitude to him who of his sovereign grace had in preference to Esau, who had by birth a natural pre-eminence, chosen them in Jacob, to be his peculiar people, & had blessed them with many advantages above the Edomites: And now by restoring them to their country & continuing the Edomites in desolation, he affords them a remarkable

(a) Nahum i. i. and Habak. i. i.

(b) See the Preface hereto.

(c) Compare Luke 14. 26.

They

instances of his special favour, & this act is a forcible exhortation to their praise & obedience.

PARAPHRASE.

Common Version
corrected.

They shall build, but I will throw (cc): and so remarkable shall my Divine Vengeance appear hereby against them, that they of the Neighbouring Nations shall think they may fitly call them and their Country as follows, viz. their Country the Border of Wickedness, i. e. a Country of a most Wicked People, and themselves, the People against whom the Lord hath Indignation for ever; in which respect also God shews his great Love to you of Israel, inasmuch as notwithstanding all the former heinous Sins, he has been graciously pleas'd to cause you to Return and dwell again in your Own Country. 5 And hereby your Eyes shall see, and ye shall say, The Lord will be magnified from the Border of Israel, i. e. ye have most evident Reasons to convince you, that you ought to magnify the Lord in the most gratefull manner thro' the whole Country.

II.
The People and especially the Priests, are reprovd for not shewing due Reverence to God.

6 A Son honoureth his Father, and a Servant his Master: if then I be a Father, where is mine Honour? and if I be a Master, where is my Fear? saith the Lord of Hosts, as unto the rest of Israel, so especially unto you, O Priests, that are guilty in an Extraordinary manner of Sin, inasmuch as whereas ye ought to teach Others to honour my name, your selves despise my name: And or if ye say, Wherein have we despised thy name? 7 I answer, In that ye offer polluted Bread upon mine altar, i. e. your Sacrifices and other Offerings, either are not such in themselves as I have commanded, being Lame or Sick, &c. (as v. 8.) or else you do not take the Care and Pains to order or prepare them for to be offer'd or sacrificed as I require. And or if ye say, Wherein have we polluted the Sacrifices, offer'd unto thee, or polluted or despised, (as v. 6.) thy Name? I answer that ye pollute Me or despise my Name, In that ye say in effect or by your Actions, The Table of the Lord is contemptible, i. e. ye behave your selves in

hosts, they shall build, but I will throw down; and they shall call them, The border of wickedness, and the people against whom the Lord hath indignation for ever.

5 And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel.

6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name: and ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible.

ANNOTATIONS.

(cc) Read the whole Prophecy of Obadiah; what is there foretold, being (as it appears hence) fulfill'd in the time of Malachi, at least in a great Degree and as to Temporals. Particularly Obad. 10. 16. in a special manner agrees to what is here said.

a Con-

Common Version
corrected.

PARAPHRASE.

8 * Even if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts.

9 * Therefore now I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts.

10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

11[†] For from the rising of the sun even unto the going down

the Doors of the Temple for nought? neither do I require that ye should kindle the Fire on my Altar for nought: I allow you an Ample Stipend for the same. And therefore since ye are so Unthankfull and Wicked, as notwithstanding not to discharge your Ministerial Duties to Me with that Reverence and Concern for my Honour as ye ought, I have no pleasure in you, saith the Lord of Hosts, neither will I accept an Offering at your hand, but unless ye repent, I will cast you off from being my Priests, and your People from being my People.

11 For foreseeing the Obstinate Impiety of the Jewish Nation, particularly as to their Rejecting of Christ and his Gospel, I tell you Beforehand, that by the Preaching of the Gospel from the Rising of the Sun even unto the going

a Contemptuous manner toward my Table, as thereby may be denoted, not only the Table of Shew-bread, but also the Altars both of Incense and Burnt-Offering; inasmuch as ye refuse to take Care and Pains to order things to be offer'd on the said Table or Altars, as requir'd by my Law; or else take such things as are Unfit to be offer'd, as being not the Best or at least Good in their kind. 8 Even or for Instance, if ye offer the Blind Sheep or Bullock, &c. for Sacrifice, is it not evil? and if ye offer the Lame and Sick, is it not evil? offer it now unto thy Governor, will he be pleased with thee, or accept thy person? saith the Lord of Hosts: How much therefore more Reason is there for you to think, that I will not accept such Sacrifices, but on the contrary be provoked thereby to punish you: 9 Therefore now I Malachi pray you to repent, and thereon to beseech God that he will be gracious unto us in not punishing the fore-said Sins as they require. This you, Priests, are especially concern'd to do, because This Wickedness aforementioned has been by your means chiefly occasion'd, viz. by your not refusing to receive any maimed Cattle brought by others to be sacrificed, or by your own providing Such out of the Publick Money allow'd for the Daily Sacrifices, and thereby encouraging others to bring the like maim'd, &c. Sacrifices for their own Occasions. Will He, viz. God regard your Persons, tho' ye be his Priests, or spare you from punishment any more than others; or rather not punish you more than others, unless ye thus repent, saith the Lord of Hosts. 10 Who is there even among you of the Ministerial Order, that would so much as shut

† If God will have no pleasure in those whom he hath chosen for his people & will not accept of offerings concerning which he had instituted & commanded them What then will he do unto his great name or what people will he make use of to glorify it? Thus might the Jews be ready

III.
The Rejection of the Jews and Call of the Gentiles are foretold.

PARAPHRASE.

Common Version
corrected.

ready to reply, but this
objection God prevents
by showing that the great-
ness of his name doth not
depend on their magni-
fying it. The whole
world from end to end
shall give
witness to it,
& celebrate it,
tho' they dis-
pise it; & their
carnal & in-
sincere worship
of him be succeeded by
the spiritual service of
the heart.

IV.
The People and
Priests are All Se-
verely threatened
for their Irreve-
rence or Disrespect
toward God in
their Sacrifices,
&c.

down of the same, my Name shall be great among the Gentiles, and not only at Jerusalem as now, but in Every place (d) Prayers instead of, and which were typified by Incense shall be offer'd unto my Name, and a pure (d) Offering, viz. of Sacramental Bread and Wine in remembrance of Christ's Death, and as Symbols of his Body and Blood: For my Name shall be great among the Heathen, faith the Lord of Hosts.

12 But as is said (v. 10.) I will not accept an Offering at your hand, because ye have profan'd it, viz. the Table or Altars where Offerings or Sacrifices are offered unto me, in that ye say, The Table of the Lord is polluted, i. e. is not to be so Highly regarded as a most Sacred thing; and the Fruit thereof, even his Meat is contemptible, i. e. the Portion of the Sacrifices, &c. allow'd to the Priests, &c. is not worth so much Care and Pains as we must take in Waiting on the said Sacrifices, &c. 13 Even ye have said, in effect or by your Behaviour at least, Behold, what a Weariness is it to attend these Sacrifices, and ye have snuffed at it as not being worth your while, faith the Lord of Hosts: And out of your mean Opinion or Contempt of Me and my Service, ye have brought that which was torn, and the lame, and the sick to be sacrificed: Thus have ye brought an Offering most Contemptible in it self, as Good enough for me. Should I accept this of your hands? faith the Lord: No, I will not. 14 But on the Contrary I openly declare, that Cursed shall be the Deceiver, i. e. the Hypocrite that thinks to deceive me, which hath in his flock a Male every way Good in his Kind, and instead thereof vows and sacrificeth unto the Lord a Corrupt thing, i. e. some Sheep or other Cattle that is not Sound or Good: For hereby he dishonours me in a

of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, faith the Lord of hosts:

12 But ye have profaned it, in that ye say, The table of the Lord is polluted, and the fruit thereof, even his meat is contemptible.

13 * Even ye have said, Behold, what a weariness is it, and ye have snuffed at it, faith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hands? faith the Lord.

14 But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt

† and voweth it, unto the Lord, and sacrificeth a corrupt thing.

ANNOTATIONS.

(d) That Incense was a Type of Prayer appears from Psal. 141. 1, 2. Rev. 8. 3. The Hebrew word *Mincha* here render'd only Offering, is the same which we frequently render Meat-offering, but should be rather render'd Bread-offering, it being made of Flour; and the said Bread-offering do's Always comprehend under it the Drink-offering, where this Last is not distinctly mention'd as being Always a Concomitant: So that the word *Mincha* here may most Fitly be understood of our Sacramental Bread and Wine. The learned Mr Mede's Discourse on this Text is most Worthy of the Reader's perusal, in Book 2d of his Works.

Common Version
corrected.

PARAPHRASE.

thing: for I am* the great King, saith the Lord of hosts, and my name* shall be dreadful among the heathen.

Chap. II.

And now, O ye priests, this commandment is for you.

2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

3 Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts.

5 My covenant was with him of life and peace, and I gave

most provoking manner, since he would not offer or present such a faulty thing to his Governor, whereas I am the Great or Sovereign King above All, saith the Lord of Hosts, and my Name is or shall be dreadful or most Highly reverenc'd among the Gentiles by the Preaching of the Gospel. Chap. II. And whereas the foresaid Curse is denounced against any of the other People that shall do so Wickedly, Now, O ye Priests, this Commandment which follows is for you.

2 If ye will not hear, and if ye will not lay it to heart, to give Glory unto my Name, as in all other respects, so particularly in taking due Care to perform your Ministerial Office as ye ought, as to the Instances aforementioned, saith the Lord of Hosts, I will even send a Curse upon you, and I will Curse your Blessings, i. e. not only the Blessings pronounc'd on the People by the Priests shall have no effect, but even all the Blessings which you at present enjoy, I will take from you, and instead thereof send Calamities on you as Accursed by me: yea, I have in some measure cursed them already, because ye do not lay it to heart.

3 Behold, I will corrupt your Seed sown, so as that it shall bring forth no Corn, or I will punish your Posterity by making them Contemptible; and spread dung upon your Faces, even the dung of your solemn Feasts, i. e. because of such your Irreverence toward me even in your most solemn Sacrifices at your Feasts, I will shew my Displeasure against you, and make you as Contemptible, as if I threw the Dung of the Beasts you sacrifice in your Faces, and even All over you, so as that One that is set to take away the said Dung, shall be ready to take you as it were for nothing else but Dung, and so to take you away with it, viz. the Dung of the Sacrificed Cattle.

4 And by the foresaid Punishment ye shall be made to know, that I have sent this Commandment (as v. 1.) unto you, that ye may thereby be induced to repent, and that so my Covenant might continue to be with the Tribe of Levi, as to serving me at my Altar as Priests and Under-ministers, saith the Lord of Hosts.

5 My Covenant was with him of Life and Peace, (dd) i. e. I covenanted to give the

(dd) See Numb. 25. 12.

* I 2

Priest-

PARAPHRASE.

Common Version
corrected.

Priesthood to the Family of Aaron of the Tribe of Levi, and also that all the Other Levites should be Those only who should attend my Altar in a Ministerial manner, and I promis'd that to this End the Tribe of Levi, and particularly the Family of Aaron should continue in the said Ministerial Offices, as long as the Jewish Dispensation should continue, and should not only continue, but even live Prosperously and Plentifully, so long as they were Carefull to discharge their Duty Faithfully. And I gave them, viz. Life and Peace thus by Covenant to him, viz. the Tribe of Levi, (e) for the Fear wherewith he feared me, and was afraid before my Name, so as to spare No one, even Not the nearest Relation, which had been guilty of Idolatry in worshipping the Golden Calf, that was made while Moses was in Mount Sinai. 6 The Law of Truth was in his Mouth, and Iniquity was not found in his Lips, i. e. the Ancient Priests and Levites Faithfully taught the People the True Will of God, as reveal'd in his Law, and made no Wrong Expositions of the said Law. So he walked with me in Peace and Equity, i. e. as he truly perform'd the Ministerial Offices committed to him, so I prosper'd him, and that especially because by his truly Teaching of my Law, He did turn many away from Iniquity, as you should, do now. 7 For the Priests lips should keep Knowledge, and they should seek the Law at his Mouth, i. e. as the People should follow the Instructions of the Priests, so the Priests should know the Right meaning of the Law, and teach it to the People: For he, viz. the Priest is the standing ordinary Messenger of the Lord of Hosts, sent by him to teach the People. 8 But ye, Priests, yourselves are departed out of the way, i. e. from the Right meaning and Practice of the Law, and also ye have caus'd many to stumble at the Law, i. e. not to act agreeably thereto by your wrong Expositions of it: so ye have corrupted the Covenant of Levi, or not discharg'd your Duty according to the Covenant I made with Levi, but abus'd and even debas'd your Office, saith the Lord of Hosts 9 Therefore have I also made you contemptible and base before all the People, according as ye have not kept my Ways, but have been partial in the Law, receiving any lame or otherwise unfit Offerings or Sacrifices from

them to him, for the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priests lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

8 But ye are departed out of the way: ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

(e) Compare Exod. 32. 26 — 29. and Deut. 8. 33, &c.

them

Common Version
corrected.

PARAPHRASE.

10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god.

12 The Lord will cut off the man that doth this: the master

them, whom you had a mind to favour, or please by so doing, thereby shewing more Respect to them than to Me. Nay, in some Cases, you have (f) Impudently and Openly concurr'd with the People in the manifest Violation of some other of my Laws.

10 For instance, as to Marriage with Heathens or Idolaters, ye pretend to defend it by arguing thus: Have we not All both Jews and Gentiles, one common Father, viz. Adam? has not One God created us All? Why or how then do we deal treacherously every Man against his Brother, (when the Gentiles are our Brethren as coming from One Common Father and Creator,) by marrying with the Gentiles, or how are we thereby guilty of profaning the Covenant of God made with our Fathers, when by such marriages we call others unto the partaking of the said Covenant? But in this Argument you do but endeavour to prevaricate; for you can't but or are to know, that God is said in a more special manner to create us of the Race of Israel, by choosing and separating us (g) from all other Nations to be his peculiar People, and Israel or Jacob is in this sense Our one Common Father, and accordingly to keep us separated from

other Nations as his peculiar and holy People, God has seen fit to forbid us strictly Marriages with other Nations in his Law. 11 Wherefore Judah has dealt treacherously against his Brother more specially so call'd, i. e. those of the race of Israel, and what is accounted by God an Abomination, is committed in Israel and in Jerusalem: for Judah hath profaned the Holiness of the Lord which he loved, and hath married the Daughter of a strange God, i. e. not only other Jews have married the Women of Heathen Nations, and so sin'd against God's Law to the Contrary for the preserving of the Holy Seed, or his peculiar People from being mix'd with others, but (b) even the Priests have done so who dwell at Jerusalem, and by bringing such their Wives thither, or even within the District of the Temple, have profan'd God's Sanctuary which he loves. as also by letting Tobiah to live in the Temple. 12 Therefore the Lord will cut off the Man that doth this, and All that belong to him or has

10. The prophet in the preceding verses of this Chap. 10. in the name of God reprehends the Priests for their per-
version of the Law & Violation of the duties of their sacred Office: he now proceeds to expostulate (in his own person) with the Priests & People jointly, on their gross crimes against natural equity, or those duties which they owed each other, as Brethren, by one common Father, & the creation of one God. by profaning the covenant not only natural rights, but that solemn engagement into which their ancestors had entered, & by which God had sanctified them to himself, separating them from profane nations.

V.
The People and Priests are reprov'd for their Unlawfull Marriages.

ANNOTATIONS.

(f) It appears by the Marginal rendring in our Bible, that the Hebrew Expression may be so understood, as well as of Partiality according to the rendring the Text in our Translation. (g) See Isaiah 43. 7. and Ephes. 2. 10.

(b) Read Nehem. 13. 4, 5, 23, &c. to v. 28.

any

PARAPHRASE.

Common Version
corrected.

any hand in his so doing: the Master and the Scholar, i. e. both him that teaches such Marriages to be lawfull, and him that is so taught, out of the Tabernacles of Jacob or Country of Judah, and especially him that offereth an Offering unto the Lord of Hosts, i. e. every Priest that is guilty of such an Abominable Sin.

13 And this have ye done again or further by such unlawfull Marriages, viz. caused your Jewish and lawfull Wives, either by putting them away, or not shewing so much Love to them as to your Gentile Wives, to grieve in the highest manner, as it were covering the Altar of the Lord with their Tears shed there, with their Weeping, and with their Crying out or earnestly Praying to God for to redress their Grievance; insomuch that He, viz. God regards not the Offering made at his Altars any more, or receiveth it with good Will at your hand.

14 Yet ye say, Wherefore? Because the Lord hath been Witnesses, being solemnly call'd on so to be, of the Covenant made at your Marriage between thee and the Wife of thy youth, i. e. which thou first marriedst, against whom thou hast dealt treacherously in taking a Gentile to be thy Wife afterward: yet she, viz. thy first Wife is thy Companion, and the Wife of thy Covenant, i. e. is that Companion which thou oughtest always to keep only as such, not only according to the primary Intention of the Marriage-Covenant made between your selves, but also according to the Original Institution and Design of Marriage by God. 15 Even did not He, viz. God make One Man at first, and out of that Man but one Woman for his constant Companion or Wife? yet had he, viz. Adam, when he was first Created and as it were married to Eve, Excellency of Spirit, this being done before their Fall, and therefore the Restraining of a Man to One Wife can't be look'd on as any Punishment for the Fall, but on the Contrary as an Excellent Institution, most fitting the State of Innocency, when the Spirit of Man was in its Excellency. And if ye ask, Wherefore God made but One, as more fitting the State of Innocence and more excellent, than having many or the like? I answer, Because thereby he might seek a Godly Seed; i. e. God saw this the Best way for Man and Wife to live in sincere Love and undivided Affection one toward another, and so to propagate a Godly Seed. Therefore take heed to your selves, that ye do not

and the scholar out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts.

13 And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

14 Yet ye say, Wherefore? Because the Lord hath been witnesses between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

15 * Even did not he make one? yet had he * excellency of the spirit: and wherefore one? that he might seek a godly seed: therefore take heed to your

15 * Even did not he make one? yet had he * excellency of the spirit: and wherefore one? that he might seek a godly seed: therefore take heed to your

falsly

15 Divorces or plurality of wives are not more against the Marriage Covenant, than against the original institution & design of marriage as appointed by God: Did not God in the beginning make one woman Eve, to be the alone wife of Adam. We had no the reason or excellency of spirit, that is, Adam was in his state of innocency when this was done, and

Common Version
corrected.

PARAPHRASE.

spirit, and let none deal treacherously against the wife of his youth.

16 For the Lord the God of Israel saith, that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 Ye have wearied the Lord with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doth evil, is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

so retaining her, do's but endeavour to cover his Hatred to her, and ill usage of her: Therefore you have the greater Reason to take heed to your Spirit, (as is said afore v. 15.) that you deal not treacherously in the fore-said respect.

17 Ye have wearied, i. e. done enough to weary the Lord with bearing your Words, and to provoke him to punish you severely for your wicked Expressions concerning him. Yet or if ye say, Wherein have we wearied or so provok'd him? I answer, When ye say, Every one that doth evil, is good in the sight of the Lord, and he delighteth in them; or, Where is the God of Judgment? i. e. while ye stick not Often to say, We can't perceive but Those you Prophets of God set forth as doing Evil, yet are as much Favour'd by God, as Those you say do Good; the Former, and particularly the very Heathen, enjoying as much and more Prosperity in this World than the Others; or the Jews tho' call'd Gods peculiar People: At least we may hence well infer, that God takes no notice of what is done on Earth, and so will never judge us for it. But in answer to such your Blasphemies, I proceed to foretell you that the Time will come, when there

(i) Read Matth. 19. 3-8.

falsly imagine that God has permitted you to have many Wives, or to put away your Wives, because your Spirit is more Excellent than that of Adam's: On the contrary ye are to know, that God's permitting you to have more Wives than Adam had, &c. proceeds from your being of a worse Spirit than Adam, viz. from the Hardness (i) of your hearts. And therefore if ye will be of a like excellent Spirit with Adam, let none deal treacherously against the Wife of his youth. 16 For the Lord the God of Israel saith, that he hateth Putting away, i. e. that in Comparison with the first Institution of Marriage, which allow'd no Divorce or Putting away, he hates or not at all approves of the practice of Divorce, tho' for the Hardness of your hearts, he has permitted you so to do. And therefore if any one of you hates his first Wife, he had Better put her Away according to God's Permission, than by Retaining her with him after he has married Another, and that too a Gentile, he should become Guilty of another Crime, viz. of Violence or Injury to his former Wife in another respect, namely by hindering her from being married to Another who might love her. For one covers Violence with his Garment, i. e. he that thus retains his first Wife, tho' he do's not love her, and so has married another, by

and therefore the restraining a man to one wife cannot be considered as a punishment for the fall, but as an institution of the most perfect wisdom & goodness: God seeing this the best expedient for the maintainance of conjugal love & undivided affection: & for the increase of a pious posterity. Herefore take heed to reduce your desires herein to the will & intention of your great progenitor.

VI.
They are reprov'd for charging God with Favouring the Evil.

17 Some make this verse the beginning of a new Chapter. Shall yet there may be a connection made between these & the preceding verses if we look upon it as a setting up of a defence of their obstinacy, that they perceived no difference in God's dealing between the wicked & the righteous.

PARAPHRASE.

Common Version
corrected.

Nor conniver at their practices, shall be made a manifest Distinction between the Good and Bad, and it shall Evidently appear, that God is not their Uncontroversial no Favourer of Evil Men.

VII.

The Coming of Christ is foretold, and God's making a due and great Distinction between the Good and Bad is asserted.

Chap. III. Behold, I the Logos or Christ will send John Baptist to be my Messenger, and he shall prepare the Way before me, by giving notice of my being Come into the World, and making me known to the Jews, and disposing them to receive me as their Messias or Christ: And the Lord or Messias whom ye seek or Earnestly look for, shall suddenly, after John Baptist's beginning to Preach, come to his Temple: Even the Messenger of the Covenant, i. e. He who shall make known the New Covenant of the Gospel Clearly and Fully, whom ye delight in or earnestly desire to have come. Behold, he shall come as is here mention'd, faith the Lord of Hosts. 2 But who may abide the day of his Coming? and who shall stand when he appeareth? for he is like a Refiners fire, and like Fullers sope. 3 And he shall fit as a Refiner and Purifier of silver: and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord, an Offering in Righteousness, i. e. After his Coming and the Jews not receiving him as their Messias, for his not Coming in that Worldly Grandeur they generally, tho' without good Reason, expected he would come in, He shall cause great (k) Afflictions to fall on the Jewish Nation by the Romans, which shall be so Great as they may be compar'd to the Fierce Fire, whereby Refiners separate the Dross from the true Gold and Silver. And as the true Gold and Silver undergo's such Fire as well as the Dross, but with this Difference, that the Dross is thereby quite consum'd, whereas the True Metal is still preserv'd, and comes out Refin'd thereby; so shall it be in respect of the foresaid Afflictions, viz. the Unbelieving Jews shall be all destroy'd thereby, or driven out of their Country; whereas the Believing Jews, tho' they may be oppress'd and severely try'd by those and other Afflictions, yet shall be preserv'd at least Finally or to Eternal Life; and even All of them shall be preserv'd from that Common Destruction, which shall befall the Unbelieving Jews for their said Unbelief of Christ, by the Romans taking and destroying Jerusalem and the Temple. So that in respect of the Good as well as Bad it may be Truly

(k) Compare Matth. 24. 9 — 22, &c.

Chap. III.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple: even the messenger of the covenant, whom ye delight in: behold, he shall come, faith the Lord of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope.

3 And he shall fit as a refiner and purifier of silver: and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

An illustrious prophecy of Christ, by which this prophet assures the Jewish Nation that they shall have no more prophets sent them until a special messenger shall appear to denounce the approach, & prepare the way, for the great & long expect'd Messias. This coming of Christ denotes not only his first manifestation in the flesh, at the Temple, but all the time from his first preaching to the destruction of the city, & temple of Jerusalem. Some take the words, who seek, & those whom ye delight in, as spoken ironically in allusion to the Jewish questions of the prophets, ver. 17. of 2^d Ch. who suddenly comes to agree with the Jews as contrary to their desire. I hope so Luke 21. 36. Matt. 24. 30.

2^d This is characteristic of the Gospel doctrine, which is convictive to the conscience, & obnoxious to the humbling of the flesh. It also represents of those trials & persecutions which it hath breath'd, & those who shall be separated from the world. And especially of that astonishing discrimination which took place at the destruction of Jerusalem by

Common Version
corrected.

PARAPHRASE.

said, Who can abide the Day of Christ's Coming, thus to try the Good and destroy the Bad; forasmuch as Great and Sore Afflictions shall befall even the Good for their Trial and Amendment or Good; as well as the Bad for their Destruction. In which respect the said Trials of Affliction may be compar'd also to Fullers Sope, which quite takes away the Spots and Filth, and tho' in order hereto the Cloth is rubb'd and wash'd, yet it is still preserv'd, and comes out after Scouring and Washing, Clean and Handsome. So by the Belief of the Gospel, and the Persecutions they shall thereupon undergo for the Trial of their Faith, shall the Believing Jews serve

4 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

5 And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, & against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

6 For I am the Lord, I change not: therefore ye sons of Jacob are not consumed.

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them: return unto me, and I will return unto you, saith

(1) Exod. 34. 6.

the Lord in a sincere and acceptable manner. 4 Then shall the Offering or Service of the Believers or Christians in Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. 5 And whereas ye demand Chap. 2. 17. where is the God of Judgment, then or thus I will come near to you to Judgment, and I will be a swift Witness against the Sorcerers, and against the Adulterers, and against false Swearers, and against those that oppress the Hireling in his Wages, the Widow and the Fatherless, and that turn aside the Stranger from his Right, and fear not me, i. e. I will give you most Evident Proof, sufficient clearly and presently to convince you, that He that do's Evil, is not Good or Acceptable in the sight of the Lord, as ye Blasphemously say or imagine as Chap. 2. 17. but that such shall certainly be duly and severely punish'd, without Repentance, saith the Lord of Hosts. 6 For I am the Lord or Jehovah, and according to my said Name, I change not: Therefore as I have and will Always make a just Distinction between the Good and Bad, by duly Rewarding the Former and Punishing the Latter, so as I have Formerly declar'd my self to be (1) a God of Compassion and Longsuffering, so I am Still the Same, which is One Reason, that the Sons of Jacob are not consum'd for your Great Sins, and of which ye have All along been Guilty of in some Degree.

7 For Even from the days of your Fathers ye are gone away from mine Ordinances, and have not kept them More or Less. However out of my Unchangeable Compassion and Forbearance I have not yet consum'd you, but still call on you to Return unto me by Repentance, and I will return unto you by forgiving

by the Romans. The utter ruin of the unbelieving Jews, & the safety & deliverance of faithful Christians. 3^d The Levites were literally purified when great numbers early embraced the Christian faith. It may also be an easy figure be applied to Christians generally, as 1 Pet. 2. 5. 4th acceptable as those offerings by the holiest patriarchs, or in the purest ages of worship.

6. That God has suffered their impieties so long is an argument of his truth & justice in the fulfillment of his promise Exod. 34. 6. 7.

PARAPHRASE.

Common Version
corrected.

your past Sins, and blessing you with Prosperity, &c. saith the Lord of Hosts.

VIII.
They are re-
prov'd for with-
holding their Tithes
and Offerings.

But ye have said, or *If ye say*, Wherein shall we return, *i. e.* What other Sin besides those already mention'd are we also to repent of? 8 In answer hereto *it will be sufficient to put this other Question to you*, Will a Man rob God? yet ye have robbed me. But or *If ye say*, Wherein have we robbed thee? I answer in God's name, In (m) withholding your Tithes and Offerings. 9 For this reason it is that ye are curs'd with a Curse of Dearth or Scarcity of Provisions: For ye have robb'd me by not bringing to my Temple or Priests all the Tithes and Offerings requir'd by my Law, even this whole Nation, *i. e.* at least the Generality of them. 10 Bring ye all the Tithes into the Storehouse appointed for the same at the Temple, that there may be Food or Provision enough for to maintain the Priests and Levites that attend on my Service in my House or Temple, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out such a Blessing of Plenty, that there shall not be Room enough in your Barns, &c. to receive it, *viz.* the ensuing Crop, whereby ye will have a plain Proof also, that the Present Dearth was sent by Me for a Punishment of your Withholding your Tithes and Offerings. 11 Even I will rebuke the Devourer for your sakes, *i. e.* On such your Repentance I will remove all those things that cause the present Scarcity, and he shall not destroy the Fruits of your Ground; neither shall your Vine cast her Fruit before the time in the field, saith the Lord of Hosts. 12 And on your thorough Reformation as to all the Particulars aforementioned, All Nations shall call you a Blessed or Happy People: for ye shall be the Inhabitants of a delightful Land, *i. e.* shall enjoy Plenty and Peace, saith the Lord of Hosts.

IX.
They are further
reprov'd for their
Blasphemy toward
God.

13 By these means also you will perceive, that your Words have been Stout or Impudently blasphemous against me, saith the Lord of Hosts. Yet or *If ye say*, What have we spoken thus Stoutly or

(m) Nehem. 13. 10—12.

the Lord of hosts: but ye * have said, Wherein shall we return?

8 Will a man rob God? yet ye have robbed me: but ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be * food in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*

11 * Even I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground? neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12 And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.

13 Your words have been stout against me, saith the Lord: yet ye say, What have we spoken * thus stoutly against thee?

blaspe-

10^t God is desirous to lead them to repentance & faith by the most gracious methods.

Common Version
corrected.

PARAPHRASE.

14 Ye have said, It is vain to serve God: and what profit is it, that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

15 And now we call the proud happy: yea, they that work wickedness are set up; yea, they that * try God are even delivered.

16 Then they that feared the Lord, spake often one to another, and the Lord hearkned, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him.

18 Then shall ye * again discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

blasphemously against thee? 14 I answer, Ye have said at least in Effect or by your Behaviour, It is in vain to serve God: and what profit is it, that we have kept his Ordinance, and that we have walked mournfully before the Lord of Hosts? 15 And accordingly now we have Reason to call the Proud, i.e. such as behave themselves Proudly toward God Happy, they live in such Prosperity: yea, even they that work Wickedness in an high manner and as it were in direct Opposition to God, are set up or advanced to an high Degree of Riches and Honour; even they that sin as it were on purpose to try God, whether he will or can punish them, are even deliver'd or go Free from any Punishment on account of such their flagitious Sins.

16 However then they that fear'd the Lord, spake often one to another as to what Malachi had deliver'd from God, and did what in them lay to bring Others to reform the foresaid Faults, and by their own Prayers to avert God's Judgments, and the Lord hearkned, and heard it, i.e. took Notice of what these Pious Persons did, and a Book of Remembrance was written before him for them that feared the Lord, and that thought upon his Name, i.e. their Pious Actions were as it were register'd in order to their being duly Rewarded for the same in due time.

17 And accordingly They shall appear to be Mine, i.e. Beloved of me, saith the Lord of Hosts, in that day when I make up my Jewels, i.e. when I shall separate them as Jewels from among the Rubbish wherewith they were mixed, and I will spare them as a Man spareth his own Son, that serveth him, i.e. I will preserve them from the Destruction that shall fall on the Wicked, in the Day or Time that I shall visit or punish the Jews in a most remarkable manner for all the National Sins they have been guilty of.

18 Then shall ye again have a New and most remarkable Instance, that I do discern, or make a due Distinction between the Righteous and the Wicked; between him that serveth God, and him that serveth him Not, and consequently that ye Unjustly and Blasphemously accused me (Ch. 2. 17.) of acting Otherwise.

X.
The great Reward
of the Good and
great Punishment
of the Bad, is
foretold.

Those who un-
contaminated
with the gene-
ral apostacy &
wickedness did also not
lose their faith in, &
obedience to God's laws.
They were moved by sorrow
for the public iniquities
earnestly importunate
to God to avert his judg-
ments. To such God pro-
mises a gracious accep-
tion & preservation from
that vengeance which
shall be executed in the
times.

18. Then shall the wick-
ed (mentioned in 17. of the
2^d Ch.) return, or be forced
obliged to yield to a plain
demonstration that
leaves no possibility to
doubt of God's ordering
of all things in perfect
justice & goodness.

PARAPHRASE.

Common Version
corrected.

Chap. IV. For behold, the Day cometh that shall burn as an Oven, and all the Proud, even all that do Wickedly in a Proud or Impenitent manner shall be as Stubble, and so the said Day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch, *i.e. the Wicked and Unbelievers shall be destroy'd by a Common and Remarkable Destruction.* 2 But unto you that fear my Name, shall the Sun of Righteousness arise with healing in his Wings, and ye shall go forth and grow up as Calves of the Stall, *i.e. at the same Time, the Godly shall receive great Deliverance, and thereupon Comfort, which shall refresh them as the Heat of the Sun refreshes the Earth after bad Weather; and they shall prosper and thrive as a fatted Calf. Which as it may be well understood in some Degree of the Remarkable Destruction of the Jews and their State by the Romans, for their general Unbelief of the Gospel, and of the Great and Remarkable Preservation of the Believing and Christian Jews from the said Destruction, and the Spreading and Prosperity of the Christian Church afterwards, especially after the Conversion of Constantine the Great to the Christian Faith: so it will most Fully and Ultimately be compleated at the Millennium, when the Jewish Nation, and the Fulness of the Gentiles shall be sincerely converted to Christianity, and all the Enemies of the Christian Church shall be destroy'd, or brought to so low a Condition, as Never more to be able to do the Church any Harm according to what follows:* 3 And ye shall tread down the Wicked; for they shall be ashes under the soles of your Feet, in the day that I shall do this, saith the Lord of Hosts.

XI.

The Coming of John Baptist is foretold, and the general Conversion of the Jewish Nation.

4 In the mean while, or till the End of the Legal Dispensation comes by the Preaching of the Gospel, Remember ye, or have due Regard to the Law of Moses my Servant, which I commanded unto him in Horeb, for all Israel, even the Ritual Statutes and National Judgments, or Rules of Justice therein set down, as well as the Moral part thereof: And especially remember what Moses has directed you (n) to do as to the Prophet God shall raise up like unto him, viz. that ye yield an Entire Obedience to the Doctrine of Christ or

(n) Deut. 18. 5.

118. 24. Acts 17. 31.

Chap. IV.

For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

2 But unto you that fear my name, shall the sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts.

4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel, * even the statutes and judgments.

2. Christ shall be unto his faithful people a Sun of enlightning & comfortable heat inspiriting & refreshing their souls as the material sun does the natural world. His exertions for the salvation of mankind shall be constant invariable & without respect of persons. And in accordance to the former Revelation by Moses which was confined to a single nation: The Gospel shall be diffused thro' out the world & be for the perfect light, liberation & joy of all that will avail themselves of its precious influences.

31. In the determined & appointed time as Psalm

the

Common Version
corrected.

PARAPHRASE.

5 Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.

6 And he shall turn the heart of the fathers * with the children, and the heart of the children * with their fathers, † lest I come and smite the earth with a curse.

Condition at this Time. And what is here foretold concerning Elijah, may (q) yet be Fully and Literally fulfill'd, by his being sent down again on Earth in his Own Person, to preach and assert the Truth of the Gospel, against Antichrist emphatically so call'd; by whose Preaching, at least among other means, may be brought about the General Conversion of the Jews to Christianity, and so Literally fulfill'd what is said v. 6. of Elijah's turning the Fathers with their Children to God; and hereupon the Curse under which the Jews at present lie, viz. of being Dispossest'd of their Country shall be prevented from being Perpetual, or shall be recall'd, and the Jews restor'd again to their Own Country, and therein live in Peace and Prosperity, because in sincere Piety and Holiness, to the End of this World; as is more Largely and Particularly foretold by several of the other Prophets, and so needed not here again to be so Largely mention'd, but only Hinted.

ANNOTATIONS.

(o) See Matth. 11. 14. and 17. 12. (p) So the Hebrew may and ought to be render'd to make it good Sense. And it being so render'd it plainly denotes, at least Ultimately, the general Conversion of the Jewish Nation, spoken of as by most of the other Prophets, so also by St Paul, Rom. 11. 25, 26, &c.

(q) See Matth. 17. 11. and my Paraphrase and Notes on Revel. 11.

As God intending to close up the Book of Prophecy under the Old Testament with this Prophet, here refers the Jews to the Law given by Moses, as to the standing revelation of his Will. And so that which by its Types & Figures was appointed to be a School-master to lead them to Christ. Before whom he promises to send them a Messenger in the power & spirit of Elijah, who by his ministry should prepare such as were attentive & obedient to his remonstrances for that nobler & better dispensation, the Gospel of peace & reconciliation between God & Man, & the instrument of universal love & charity among mankind. O^r Christ is the only Saviour, a believing & obedience to his Gospel the only means, whereby men are saved from the curse of God denounced on sinners.

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